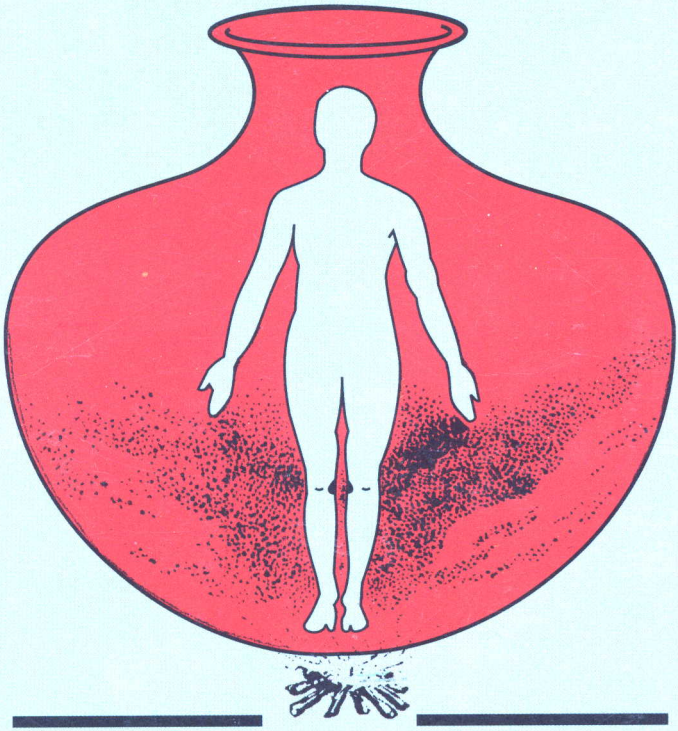
Gheranda Samhita

(घेरण्ड संहिता)



"The human frame is mere earthenware
Bake it with the flame of Yoga-fire"

Kaivalyadhama S.M.Y.M. Samiti
Lonavla - 410 403
(Maharashtra - India)

Gheraṇḍa Saṁhitā

(घेरण्ड संहिता)

"आमकुम्भ इवाम्भःस्थो जीर्यमाणः सदा घटः ।
योगानलेन संदह्य घटशुद्धिं समाचरेत् ।। "

"The body invariably wears away like an unbaked earthen jar immersed into water. (Therefore) the body should be conditioned by tempering it with the fire of Yoga."

Edited by

Swami DIGAMBARJI
Director of Research, Kaivalyadhama
Shriman Madhava Yoga Mandira Samiti

and

DR. M.L. GHAROTE
M.A., M.Ed., Ph.D., D.Y.P.
Deputy Director of Research
Philosophico - Literary Research Department

Kaivalyadhama S.M.Y.M. Samiti
Lonavla (India) - 410403

Copyright 1978 by:
Kaivalyadhama S.M.Y.M. Samiti,
Lonavla (Maharashtra-India) - 410 403

First published
Mahashivaratri, 7th March, 1978
Second Edition April 1997

ISBN - 8190280333

All rights reserved

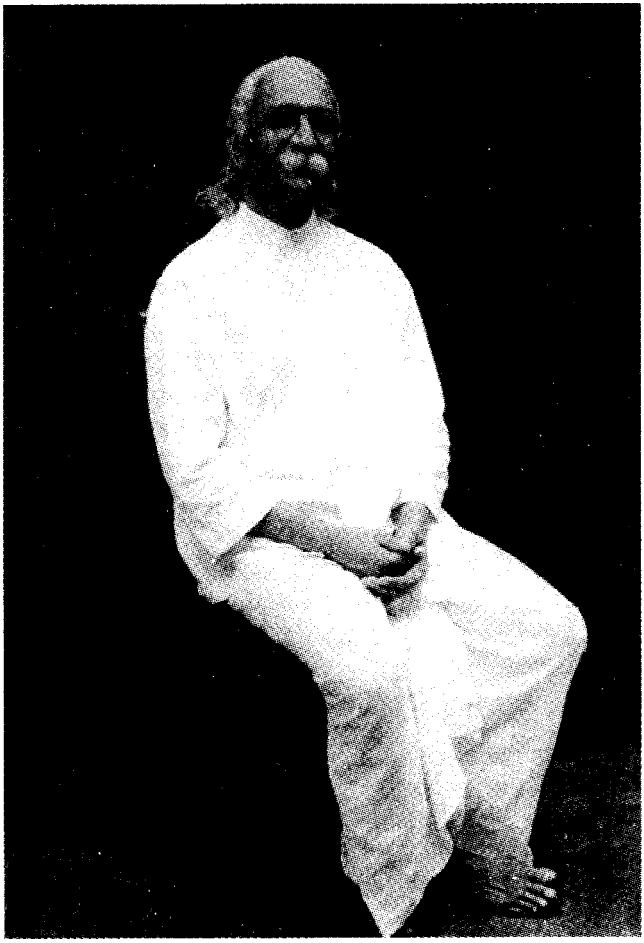
Price

India : Rs 150/-

Foreign : US $ 12
UK £ 8

Published by Shri O.P. Tiwari, Secretary, for the Kaivalyadhama, S.M.Y.M. Samiti, Lonavla, Maharashtra (India) and Printed at Model Press Pvt. Ltd. 6-E, Rani Jhansi Road, Jhandewalan, New Delhi-110055.

मुक्तसङ्गो ऽ नहंवादी धृत्युत्साहसमन्वितः ।
अध्यात्मे भौतिके चापि दक्षः सर्वेषु कर्मसु ।।



Swami Kuvalayanandaji (1883-1966)
Founder of Kaivalyadhama Institutions

CONTENTS

ce to the First Edition			vii
ce to the Second Edition			ix
f Illustrations			x
eviations			xi
me of Transliteration			xii
luction			xiii
krit Text, Transliteration in Roman Characters English Translation			
on	I	with Critical Notes	1 – 35
on	II	with Critical Notes	36 – 68
on	III	with Critical Notes	69 – 104
on	IV	with Critical Notes	105 – 108
on	V	with Critical Notes	109 – 146
on	VI	with Critical Notes	147 – 154
on	VII	with Critical Notes	155 – 163
ndices			
adix	I	An alphabetical Index to verses in Gheraṇḍa Saṁhitā.	165 – 170
adix	II	Important words from the Gheraṇḍa Saṁhitā.	– 193
adix	III	Photographs of Yoga practices referred to in Chapter I to III	224

PREFACE TO FIRST EDITION

We are happy to present to our readers a critical edition of another important text of Haṭhayoga, namely Gheraṇḍa Saṁhitā. We had published earlier a critical edition of Haṭha Pradīpikā which was very well received equally by the scholars and the Yoga students. Gheraṇḍa Saṁhitā which describes several Yogic practices, is a great attraction for the Yogic students.

The staff of the P.L.R.D. of the Kaivalyadhama S.M.Y.M. Samiti has been working on this text for years together to bring out a critical edition which has been long overdue.

The work of preparing a critical edition of Gheraṇḍa Saṁhitā started during the life time of Swami Kuvalayanandaji. Several staff members have worked in this project, the prominent names associated with this work being : the Late Dr. S.A. Shukla and the Late Dr. Mahajot Sahai. The number of manuscripts selected was limited in the beginning. The work was further extended to include 19 texts, some manuscripts and some printed texts. Since the number of manuscripts available is small we have tried to depend more and more on available material for the collation.

Thus, for the first time a critical edition of Gheraṇḍa Saṁhitā is made available to the readers. The text is presented in the original, with a complete English transliteration, translation and explanatory notes wherever necessary. It is also illustrated by the suitable photographs of the techniques of Yogic practices to supplement the description. This has further increased the utility of the text.

It will be found that an attempt has been made to give some scientific explanation and results of the scientific studies conducted on some of the Yogic practices in the Scientific Research Department of the Samiti. Research workers from different fields including medical, are now attracted towards the study of various practices of Yoga for the maintenance of psychophysiological health. However, the actual research findings are very meagre. Wherever these were available, we have used them in the notes.

The publication of this text has been made possible because of the help from the Government of India, Ministry of Education, for which we are highly thankful. We are grateful to our colleagues Dr. P.V. Karambelkar, Joint Director of Research, Dr. M.V. Bhole, Deputy Director of Scientific Research, Shri O.P. Tiwari, Secretary, Dr. V.A. Bedekar, Shri R.J. Sahu, Dr. Pitambar Jha and Shri G.S. Sahay for their help in preparing this critical edition. We acknowledge with thanks the hearty co-operation of various Oriental Institutes, too numerous to mention, for providing related information and transcripts of the texts required for collation. We are thankful to Shri Ramesh Madhamshettiwar for the help rendered in collecting related material at our request.

We also thank Shri K.M. Gokhale for the excellent co-operation and immense pains taken while the book went through the press. Help of Nirnkar's Photo Studio, Bombay is also acknowledged for the photographs taken.

Kaivalyadhāma
Lonavla

Swami Digambarji
(Dr) M.L. Gharote

PREFACE TO THE SECOND EDITION

The First Edition of the Gheraṇḍa Saṁhitā published in 1978 had been very well received equally by the scholars as well as Yoga students.

The first edition having been completely sold out for quite some time it was felt necessary to go in for the second edition to meet the persistent demand for Gheraṇḍa Saṁhitā being received by the Samiti from within the country and from abroad. Unfortunately, the Samiti was handicapped due to non-availability of the services of both the editors of the first edition namely Swami Digambarji and Dr. M.L. Gharote. Whereas Swami Digambarji had passed away in 1990, Dr. M.L. Gharote had retired from the service of the Samiti. Nevertheless, the work done under their guidance to bring out the first edition of Gheraṇḍa Saṁhitā ever be remembered by the Samiti as well as Yoga enthusiasts.

Finally, it was decided to bring out the second edition of the publication without any change for the present. However, it had not been possible so far for want of adequate resources to take up the job in hand. We have since overcome these handicaps. The second edition of Gheraṇḍa Saṁhitā is now in the hands of scholars/readers interested in Yoga. Further, it was made possible because of the active involvement of Shri K.P. Talwar, who is in fact one of the family members of Kaivalyadhama, Lonavla. The total printing of the publication has been done under his supervision. It will the too formal for me to thank him for this.

Dr. B.R. Sharma, Acting Asstt. Director P&R Deptt. of the Samiti and his staff remembers are of course to be thanked for their suggestions.

My heartiest thanks are also due to Shri Megh Raj Aggarwal of the Model Press (Pvt.) Ltd., New Delhi who has always been very helpful and cooperative in the printing of our publications including the current one.

May God bless all to continue to bring out such publications and serve the cause of Yoga in future also.

Kaivalyadhama
Lonavala - 410 403
30th April, 1997

Swami Maheshananda
Director

LIST OF ILLUSTRATIONS

		Plate No.			Plate No.
1	Vahnisāra	1	27	Utkaṭāsana	17
2	Jalabasti	2	28	Saṁkaṭāsana	18
3	Sthalabasti	2	29	Mayūrāsana	18
4	Neti	3	30	Kukkuṭāsana	19
5	Laulikī	4	31	Kūrmāsana	19
6	Vyutkrama Kapālabhāti	5	32	Uttānakūrmakāsana	20
7	Sītkrama Kapālabhāti	5	33	Maṇḍukāsana	20
8	Daṇḍa Dhauti	6	34	Uttānamaṇḍukāsana	21
9	Vamana Dhauti	7	35	Vṛkṣāsana	21
10	Vastra Dhauti	8	36	Garuḍāsana	22
11	Siddhāsana	9	37	Vṛṣāsana	22
12	Padmāsana	9	38	Śalabhāsana	23
13	Bhadrāsana	10	39	Makarāsana	23
14	Muktāsana	11	40	Uṣṭrāsana	23
15	Vajrāsana	11	41	Bhujaṅgāsana	24
16	Svastikāsana	12	42	Yogāsana	24
17	Siṁhāsana	12	43	Mahāmudrā	25
18	Gomukhāsana	13	44	Uḍḍiyāna	25
19	Vīrāsana	13	45	Jālandhara	26
20	Dhanurāsana	14	46	Viparītakaraṇī	27
21	Mṛtāsana	14	47	Yonimudrā	28
22	Guptāsana	15	48	Vajroli	28
23	Matsyāsana	15	49	Taḍāgī	29
24	Matsyendrāsana	16	50	Pāśinī	29
25	Gorakṣāsana	16	51	Śītalī	30
26	Paścimottānāsana	17	52	Sahita Prāṇāyāma	30

ABBREVIATIONS

1	AR	Āgamarahasyam
2	A.S.	Ahirbudhnya Saṁhitā
3	B.S.	Bṛhadyogasopāna
4	BY	Bṛhadyogiyājñavalkyasmṛti, Kaivalyadham S.M.Y.M. Samiti, Lonavla
5	DU	Darśanopaniṣad
6	G.Ś.	Gorakṣa Śataka
7	Gh. S.	Gheraṇḍa Saṁhitā
8	H.P.	Haṭhapradīpikā, Kaivalyadhāma S.M.Y.M. Samiti, Lonavla
9	HR	Haṭharatnāvali
0	HSC	Haṭhasaṁketacandṛikā
1	J	Jyotsnā - A commentary by Brahmananda on Haṭhapradīpikā
2	J.U.	Jābāladarśanopaniṣad
3	KK	Kapālakuraṇṭaka Haṭhābhyāsapaddhati
4	Ś.S.	Śiva Saṁhitā
5	Ś.U.	Śāṇḍilyopaniṣad
6	S.S.	Satkarma Saṅgraha
7	SSP	Siddha-Siddhānta-Paddhati
8	SVS	Smṛtisaṁdarbhe Viśvāmitra Smṛti
9	TBU	Triśikhibrāhmaṇopaniṣad - Mantrabhaga
20	VS	Vasiṣṭha Saṁhitā - Yoga Kaṇḍam
21	YB	Yogabīja
22	Y.M.	Yoga Mīmāṁsā, Quarterly, Kaivalyadhāma, Lonavla
23	YSC	Yoga Siddhānta Candrikā
24	YU	Yogopaniṣads, Theosophical Publishing House, Adyar
25	YY	Yogayājñavalkya - Ed. P.C. Diwanji

Scheme of Transliteration

अ – a आ – ā इ – i ई – ī उ – u ऊ – ū

ऋ – ṛ ए – e ऐ – ai ओ – o औ – au ◌ं – ṁ

अनुस्वार – ṁ विसर्ग – ḥ

क् – k	ख् – kh	ग् – g	घ् – gh	ङ् – ṅ
च् – c	छ् – ch	ज् – j	झ् – jh	ञ् – ñ
ट् – ṭ	ठ् – ṭh	ड् – ḍ	ढ् – ḍh	ण् – ṇ
त् – t	थ् – th	द् – d	ध् – dh	न् – n
प् – p	फ् – ph	ब् – b	भ् – bh	म् – m
य् – y	र् – r	ल् – l	व् – v	श् – ś
ष् – ṣ	स् – s	ह् – h	क्ष् – kṣ	ज्ञ् – jñ

INTRODUCTION

Earlier publications of Gheraṇḍa Saṁhitā

Gheraṇḍa Saṁhitā was edited first by Bhuvanan Chandra Vasaka at Calcutta in 1877. The same was translated and introduction was prepared in German by Richard Schmidt at Berlin for the second edition in 1921, under the title, "Fakire und Fakirtum". Tattva Vivecaka Press, Bombay published an edition in 1885. Kaliprasanna Vidyaratna edited with translation in Bengali, the text of Gh.S. in 1886. Another edition in Bengali script by Rasika Mohan Chattopadhyaya was published in 'Arunodaya' Bengali Monthly Journal in 1890. In the series of the 'Sacred Books of the Hindus' an edition with English translation was published by Pāṇini Office, Allahabad in 1914. Earlier in 1898 Laxmivenkateswar Press published an edition with Hindi translation. A better and carefully edited text was published by the Theosophical Publishing House, Adyar, Madras in 1933. Other editions have also recently been published. But none of these editions was critically edited and these seem to have been based on a single manuscript, particulars of which are not available.

A general account of the manuscripts

For the purpose of the critical edition of the text of Gheraṇḍa Saṁhitā 14 manuscripts and 5 printed texts have been used. Out of these only one manuscript is incomplete. Rest of the texts are complete. Their details are given below:

I. Ms. No. 1074 (also No. BI 32) at BBRAS Library, Bombay; 19 Folios; 11 lines to a page: 32 letters to a line; Country paper, rough and thick; Devanāgari script; size 12"x6"; date, Jyeṣṭha Vadya 9th of Saṁvat 1928 (10th July, 1872 A.D.) Name of the scribe Bhagawanlal Indraji; Complete.

II. Ms. No. G. 9112-15-D-3 at the Asiatic Society, Calcutta; 7 Folios: 14 lines to a page; 52 letters to a line, Country paper, smooth and thin; Devanāgari script; size 13"x6"; date appears to be modern; Incomplete, containing first five chapters and a verse from the sixth.

III. Ms. No. G. 5835-7-F-3 at the Asiatic Society, Calcutta; 16 Folios; 10 lines to a page, 34 letters to a line; Country paper, tough and thin; Devanāgari script size 11"x5½"; Date, Āṣāḍha Śuddha 12th of Saṁvat 1900 (1843 A.D.); Name of the scribe Narayananatha, written at Gorakṣaṭillā: damaged by rodents; Complete.

IV. Ms. No. G. 9099-15-D-1 at the Asiatic Society, Calcutta, 18 Folios; 10 lines to a page; 34 letters to a line; country paper, smooth and tough; Devanāgari script; size 11½"x5½"; Date, Srāvaṇa Śukla 1st of Saṁvat 1934 (1877 A.D.) Complete.

V. Ms. No. Keith 5768 (I.O. 3578) at India Office Library, London; 14 Folios; 11 lines to a page; 40 letters to a line; Thick and smooth country paper; Devanāgari script; size 13½"x5½"; Date, Phālguna Śuddha 13th of Saṁvat 1919 (1862 A.D.); Complete.

VI. Ms. No. 6129 (5023) at the Royal Asiatic Society of Bengal, Calcutta; 28 Folios; 3 lines to a page; Palm leaf; Bengali script; size 16"x1½"; Date, Śake 1724 (1802 A.D.); Complete.

VII. Ms. No. 36248 at the Rajasthan Oriental Institute, Jodhpur; 8 Folios: 18 lines to a page: 40 letters to a line; Country paper; Devanāgari script; size 13½"x7"; Date not given, but not very old. Complete.

VIII. Ms. No. 4103 at the Oriental Institute, Baroda; 22 Folios.

IX. A transcript of Ms. No. यो. 12/4727 at Ganganath Jha Kendriya Sanskrit Vidyapitha, Allahabad.

X. Ms. No. 29870 at the Sanskrit University Library (Saraswati Bhavan). Varanasi; 10 Folios; 12 lines to a page; 55 letters to a line; paper; Devanāgari script; size 13"x5.1"; Date not given; Complete.

XI. Ms. No. 29987 at the Sanskrit University Library (Saraswati Bhawan), Varanasi, 39 Folios; 7 lines to a page; 21 letters to a line; paper; Devanāgari script; size 6.3"x3.3"; Dated Saṁvat 1861; Complete.

XII. Ms. No. 29944 at the Sanskrit University Library (Saraswati Bhawan), Varanasi; 13 Folios; 8 lines to a page; 38 letters to a line; Paper; Bengali script; size 12.1"x4.3"; Date not given; Complete.

XIII. Ms. No. 30012 at the Sanskrit University Library (Saraswati Bhawan), Varanasi; 15 Folios; 8 lines to a page; 59 letters to a line; Paper; Bengali script; size 13.2"x3.7"; Date not given; Complete.

XIV. Ms. No. 30121 at the Sanskrit University Library (Saraswati Bhawan), Varanasi; 12 Folios; 11 lines to a page; 54 letters to a line; paper; Bengali script; size 13.1"x3.9"; Date not given; complete.

Printed Texts

XV. Gheraṇḍa Saṁhitā (Yogaśāstram) published in Saṁvat 1986 by Ganga Viṣṇu Shrikrishnadas, Laxmivenkateśvera Steam Press, Bombay, with Hindi translation by Pandit Radhachandra. The headings of chapters and sub-headings of the topics given are apparently inserted by the editor.

XVI. Gheraṇḍa Saṁhitā with translation and notes by Dr. Chamanlal Gautam and published by Samskriti Samsthan, Bareli in 1974 A.D. The headings of the chapters and sub-headings of the topics are also used in this text.

XVII. Gheraṇḍa Saṁhitā, translated in English by Rai Bahadur Srisa Chandra Vasu, first published in 1914-15 by Pāṇinī Office, Allahabad; Second Edition published by Oriental Books Reprint Corporation, New Delhi in 1975.

XVIII. Bengali text edited with translation and notes by Kaliprasanna and published by Babuchandra Ghosh on 1st Bhādra of Bengali year 1292 (i.e. 1886 A.D.), microfilm of which was used.

XIX. Bengali Text edited with translation and notes by Rasikmohan Chattopadhyaya and published in Arunodaya Monthly in 1890 A.D. of which microfilm was used.

Vol. (XX). Gheraṇḍa Saṁhitā, Theosophical Publishing House, Adyar, Madras, 1933.

So far as material variants are concerned, the following Mss. show some distinctly individual and peculiar readings with their mutual affinity as shown in the following groups:

(1) I, II, III, IV, V, VI, VII, VIII.

(2) IX.

(3) X, XI, XII, XIII, XIV, XX.

(4) XV, XVI, XVII, XVIII, XIX.

The text of Gheraṇḍa Saṁhitā is based on printed text (XX) with the necessary emendations supported by other Mss. However, the original readings of the basic Ms. are noted in the foot-notes.

About the Text

Gheraṇḍa Saṁhitā is a systematically written text on Yoga. It is in the form of a dialogue between Gheraṇḍa, the preceptor and Caṇḍakapāli, the disciple. It widely differs from Haṭhapradīpikā and other texts on Haṭhayoga. It does not use the word Haṭha in the form of Yoga. The Yoga that has been discussed in Gh. S. is called Ghaṭasthayoga. We do not come across this term in any other treatises on Yoga. Ghaṭa refers to the body and Ghaṭasthayoga means Yoga based on the approach through the body. Obviously Ghaṭastha Yoga or Ghaṭa Yoga deals with the Haṭhayogic practices. Gh. S. is an important manual of Yogic practices. It describes more than 100 Yogic practices of varied nature. These practices can be classified as follows:

(1)	Kriyās :	Dhautis	13
		Bastis	2
		Neti	1
		Trāṭaka	1
		Nauli	1
		Kapālabhātis	3
			21
(2)	Āsanas		32
(3)	Mudrās		25
(4)	Pratyāhāras		5
(5)	Prāṇayāmas		10
(6)	Dhyānas		3
(7)	Samādhis		6
	TOTAL		102

In these Yogic practices there is a gradual evolution of the process from physical to metaphysical (spiritual) through psychological. The ladder consists of seven steps. The end is always kept in view throughout the successive steps.

The body is first to be purified and freed from disease by practising Ṣaṭkarmas and by the other processes it is to be made a fit receptacle for the attainment of Mukti (Liberation).

Some of the examples of the frequent indication of connecting the preliminary practices to the attainment of higher experiences may be stated as follows :

Ṣaṭkarmas

(1) Karṇadhauti is to be practised for cleaning the ears but the end in view is to acquire the capacity to hear mystical internal sounds "नित्यमभ्यासयोगेन नादान्तरं प्रकाशयेत् ।" (I-33).

(2) The Nāḍīnirmalatā is expected to produce divyadṛṣti (I-35).

(3) Netikarma while destroying kaphadoṣas leads to Khecari and produces divyadṛṣti.

(4) Trāṭaka destroys diseases of the eyes, produces divyadṛṣti and leads to Śāmbhavi.

Thus even while practising the first Sādhana, namely, Ṣaṭkarma, the aim is not lost sight of.

Gh. S. is, perhaps, the only text available that gives elaborate practices of Dhauti and more details of personal hygiene. As many as 21 Kriyās have been described in this text under Ṣaṭkarmas.

Āsanas

The very first Āsana, namely, Siddhāsana is described as mokṣakavāṭabhedanakara (which opens the doors of realisation.)

The description of Śavāsana (II-19) as cittaviśrāntikāraṇam touches the fringe of the psychological plane to be traversed in the attempt to reach the metaphysical goal.

The description of Bhujṅgāsana goes a step further by its reference to the awakening of Kuṇḍalinī. "जागर्ति भुजगी देवी भुजंगासन साधनात्" II-43. From psychological, there is here a rise to the spiritual field.

Mudrās

The set of 25 Mudrās, the third Sādhana of the Ghaṭastha Yoga by its inclusion of Pañcadhāraṇā, marks a transition from the physical to

the psychological. Along with the qualities of Mudrās leading to destroying of diseases and bestowing of siddhis, in case of some Mudrās, there is a pointer to Mukti which shows that the aim is never lost sight of. For example, Uḍḍiyāna bandha is mṛtyumātaṅgakesari and by it 'मुक्तिः स्वाभाविकी भवेत्' III-11. Mūlabandha leads to saṁsārasāgarataraṇa; by Mahabandha 'साधयेत् सर्ववाञ्छितम्' III-20. The description of the results accruing from Khecarī and Yonimudrā preceded by Śakticālana lifts the reader far above the physical world and seems almost to usher him straight into the spiritual world. Śambhavī Mudrā stands still higher. Here the aspirant enters the metaphysical field. "शाम्भवीं यो विजानीयात्स च ब्रह्मन् न चान्यथा ।" III-67. The Pañcadhāraṇāmudrās bestow what Patañjali calls Bhūtajaya siddhi.

Pratyāhāra

The 3 sādhanas (Ṣaṭkarma, Āsana, Mudrā) described previously, made an occasional entry into the psychological and sometimes the metaphysical field, but they were firmly established on the physical plane. With Pratyāhāra we enter the psychological field proper as the very first verse says, "यस्य विज्ञानमात्रेण कामादिरिपुनाशनम् ।" IV-1.

Prāṇāyāma

It is rather strange that Prāṇāyāma Sādhana comes after Pratyāhāra in this text. In Prāṇāyāma, the element of Dhyāna is clearly introduced in the Sagarbha variety of the Sahita Kumbhaka. As with the preceding Sādhanas, Prāṇāyāma, in addition to its being destroyer of diseases and Kuṇḍalinībodhaka, also results in Manonmanibhāva. The Bhrāmari Kumbhaka enables the aspirant to hear various sounds growing subtler until the anāhatadhvani is heard, in which is seen Jyoti and when mind is concentrated on this, one reaches the Paramapada of Viṣṇu. This success in Bhrāmari leads to Samādhi easily.

Dhyāna

The sixth Sādhana directly deals with Dhyāna. Some element of Dhyāna was already introduced in the earlier Sādhanas. The three kinds of Dhyāna, Sthūla, Jyoti and Sukṣma are graded and rise one above the other, the last ending in आत्मप्रत्यक्षमे (Cf. VI-22). Sthūla Dhyāna has a concrete object, real or imaginary, for concentration. Jyoti has light while Sukṣma Dhyāna means concentrating on Brahman as Bindu or the

great Goddess Kuṇḍalini. Success in Sukṣma Dhyāna is attained by Śāmbhavi Mudrā. Tejodhyāna is a hundred times superior to Sthūla, while Sukṣma is hundred times superior to Tejodhyāna. The aim of Dhyāna-Yoga is direct perception of the Self. "आत्मा साक्षात् भवेत् यस्मात् तस्मात् ध्यानं विशिष्यते।" By this Dhyānayoga Ātmā is revealed. Having perceived the Self by Dhyānayoga, the next step is of course the Samādhi by which one realises one's identity with Brahman.

Samādhi

The seventh Sādhana is Samādhi which is a synonym of Rājayoga. This is sixfold. The first is through Śāmbhavi Mudrā leading to Dhyāna and terminating in Samādhi, the second through Khecari Mudrā leading to Rasānanda and terminating in Samādhi, the third through Bhrāmarī leading to Nāda and terminating in Samādhi, the fourth through Yonimudrā leading to Laya and terminating in Samādhi, the fifth through Bhakti leading to astasātvikabhāva and terminating in Samādhi, and the sixth through Manomūrcchā leading to restraint of mind and terminating in Samādhi.

Through Samādhi, the quality of Nirliptatva or detachment and thereafter Mukti is attained. Samādhi is both a process as also the result of that process. As a process Samādhi means intense mental concentration free from all saṅkalpa and attachment to the world expressed in terms of ahaṁtā and mamatā. As a result of such process it is the union of Jīva with Paramātmā.

Philosophy of Gheraṇḍa Saṁhitā

The rationale of Yogic practices has been explained in the following few introductory verses :

सुकृतैर्दुष्कृतैः कार्यर्जायते प्राणिनां घटः।
घटादुत्पद्यते कर्म घटीयन्त्रं यथा भ्रमेत्॥

ऊर्ध्वाधो भ्रमते यद्वद्घटीयन्त्रं गवां वशात्।
तद्वत्कर्मवशाज्जीवो भ्रमते जन्ममृत्युभिः॥

आमकुम्भ इवाम्भःस्थो जीर्यमाणः सदा घटः।
योगानलेन संदह्य घटशुद्धिं समाचरेत्॥

अभ्यासमत्कादि वर्णनि यथा शास्त्राणि बोधयेत्।
तथा योगं समासाद्य तत्त्वज्ञानं च लभ्यते॥

'Ghaṭa' is a technical word used here which indicates not only 'body' but all that makes a person as an unit. It may be termed as 'śarīra' or 'deha' in philosophical sense which includes 'Liṅga śarīra' or 'Liṅga deha' (subtle body) that transmigrates and is responsible for another birth. Thus the psychophysical unit of a person is responsible for good or evil actions which determine the further course of rebirth. This chain can be broken and future trend of birth modified through the practice of Yoga. Thus Gh. S. accepts the doctrine of 'free will' which can change and modify the very psychophysical substratum responsible for the actions. The mode of action based on free will suggested in Gh. S. is 'Ghaṭaśuddhi'. Ghaṭaśuddhi again is a concept which means not only purification but also fortification of the psycho-physical unit. The method of Ghaṭaśuddhi includes seven processes such as Sodhana, Dṛḍhata, Sthairya, Dhairya, Lāghava, Pratyakṣa and Nirlipta. These processes are undergone through the practice of Ṣaṭkarma, Āsana, Mudrā, Pratyāhāra, Prāṇāyāma, Dhyāna and Samādhi which are described in and are the subject matter of Gh. S. Ghaṭaśuddhi leads to realisation of the Self according to Gh. S.

Date of Gheraṇḍa Saṁhitā

The salutatory verse found in most of the manuscripts of Gh. S. is a clear indication of the influence, on the scribes, of the HP where similar salutatory verse occurs. They could not, perhaps, resist the temptation of adding this verse to the original text of the Gh. S. in the beginning. Obviously this verse is an interpolation because no where in the text the words like 'Haṭha-Yoga' or 'Haṭha yogavidyā' occur though at two places the word 'Haṭha' is used. But there the meaning of 'Haṭha' is 'force'. It does not signify the school of Yoga. This leads us to assume that Gh. S. must be a later work than H.P.

Considering the contents of the text of Gh. S. we find elaboration of various Yogic practices like, Ṣaṭkarmas, Āsanas, Mudrās, etc. which are not found in the HP. On the basis of the theory of evolution of the practices, Gh. S. must be later than H.P.

There is a mention of 'चण्डः कापालिकस्तथा' in the list of Siddhas given in some copies of H.P. But there is no other evidence of the information contained in the dialogue of Gheraṇḍa-Caṇḍa having

made use of in HP. This rules out the possibility of Gh. S. being earlier than H.P.

Among other reasons why Gh. S. must be later than HP, one is that we do not find many copies of this text. Whatever copies are available come from North or East India. These are conspicuously absent in South India. This is, perhaps, due to the short period available for the spread of the copies.

It is surprising to find that the writers like Sivānanda of Yogacintāmaṇi or Sundardeva of Haṭhasaṅketa Candrikā do not refer to this text in their digests. This indicates that the text of Gh. S. was not known much, though it may be existing.

Having thus seen that Gh. S. cannot be placed before HP what could be its period ? The period of Haṭhapradīpikā has been fixed as between middle of 14th and middle of 16th century. Readers may refer for this to the critical edition of Haṭhapradīpikā published by Kaivalyadhama S.M.Y.M. Samiti, Lonavla. The earliest dated manuscript of Gh. S. that we have is of 1802 A.D., that is, 175 years old. If we consider a period of about 100 years to have taken for some copies to come into existence, the period of the text could be fixed at the end of 17th century or the beginning of 18th century.

Special Features of Gheraṇḍa Saṁhitā

The name Caṇḍakapāli is interesting and it reminds us of the sect of Kāpālikas from Nāthasaṁpradāya. But we do not see a trace of influence of this sect on this text. On the contrary Haṭhayogic practices seem to have been freed from the tāntric and śaktic influences and presented in the chaste form which Gorakṣa tried to emphasise in his cult, as could be seen from the description of Vajroli and absence of such practices as Amaroli and Sahajoli in Gh. S.

The special feature of the contents of Gh. S. is the narration of Saptāṅga Yoga. In the texts of Haṭha Yoga we get Caturaṅga Yoga as in Haṭhapradīpikā and Ṣaḍaṅgayoga as in Gorakṣaśataka. Similarly, Saptāṅgayoga dealt with in Gh. S. is its special contribution. Strangely enough the topic of Prāṇāyāma has been dealt with after the chapter on Pratyāhāra.

The influence of Vedantic thought and devotion is clearly seen in

Gh. S. The verses "जले विष्णु.....विष्णुमयं जगत्।" etc. point out this fact.

It is a practical manual and is relatively free from poetic fancies. Great stress has been laid on Ajapā which is absent in Haṭhapradīpikā.

In many practices Gh. S. emphasizes the importance of mental aspect involved in the practice.Two Prāṇāyāmas, namely, Bhrāmarī and Mūrcchā described in this text emphasize more on mental attention than the description of the technique of Prāṇāyāma. The details of these two Prāṇāyāmas given by H.P. are absent in Gh. S.

There is an absence of the description of Yamas and Niyamas. They are not at all mentioned.

The author does not very much care for the grammatical accuracy. Many-a-time he takes liberty to change the form of the words to suit the metre. For example, he uses उड्डीयने for उड्डीयाने, जलन्ध्रेण for जलन्धरेण, अभ्यसात् for अभ्यासात्. He often uses क् प्रत्यय for the completion of the verse (पादपूरणार्थ), like उड्डियानक, सूर्यभेदनक, पादक, मूलक, etc.

The word 'Siddhi' is used for success and not for super natural or paranormal phenomena attained through Yogic practices.

Reproduction of the verses

There are some obvious quotations in the text. But nowhere the source has been mentioned. For example, यतो यतो निश्चरति from Bh. G. VI-26 or विद्याप्रतीतिः etc. The description of Pañcadhāraṇā is practically the same as in Gorakṣaśataka. This does not, however, indicate any act of plagiarism. In many treatises well known verses are quoted without reference because such things are considered to be a property of all.

Extent of Gheraṇḍa Saṁhitā

Kavi-Kāvya-Kāla-Kalpanā mentions 450 verses of Gheraṇḍa Saṁhitā. But the maximum verses found by us were 351 in the Vulgate copies. The number of verses differs from one manuscript to another on account of : (1) Number of lines making a verse from single line to as many as 4 lines, (2) verses describing the effects of the practices. The number in the present critically edited text is 317.

Verses common in Haṭha Pradīpikā and Gheraṇḍa Saṁhitā

There are not many verses common in these two texts. Whatever verses seem to be similar pertain to the technique of some Āsanas and Mudrās.

There are, however, some instances where we suspect borrowing of the verses from Haṭhapradīpikā, for example : verses on Mayūrāsana, Savāsana, Siddhāsana, Padmāsana, Uḍḍiyāna. But it is very difficult to say that these verses were taken from H.P. because these are found in other texts also and seem to have some common source.

Authorship of Gheraṇḍa Saṁhitā

Like most of the Indian traditional texts the author of the Gh. S. is not known. Whether the names Gheraṇḍa and Caṇḍa, between whom the dialogue is cast, are real or fictitious is not definitely known. Briggs states that "The author was an adept named Gheraṇḍa–a Vaiṣṇavite of Bengal." It is apparent from the contents of the text that there was a considerable influence of Vaiṣṇavism on the author. But practically we do not know anything about the authorship of the text of Gh. S.

Gheraṇḍa Saṁhitā

(घेरण्ड संहिता)

Text

Gheraṇḍa Saṁhitā

(घेरण्ड संहिता)

Text

Gheraṇḍa Saṁhitā

(घेरण्ड संहिता)

Text

घेरण्ड संहिता

प्रथमोपदेशः

GHERAṆḌA SAṀHITĀ

Prathamopadeśaḥ

LESSON I

[1] एकदा चण्डकापालिर्गत्वा [2] घेरण्डकुट्टिरम् ।
प्रणम्य विनयाद्भक्त्या [3] घेरण्डं [4] परिपृच्छति ॥१॥

ekadā caṇḍakāpālirgatvā Gheraṇḍa kuṭṭiram /
praṇamya vinayādbhaktyā Gheraṇḍaṁ paripṛcchati //1//

1. Once, Caṇḍakāpāli went to the cottage of Gheraṇḍa and having bowed to him with modesty and devotion, asked him (the following).

घटस्थयोगं [5] योगेश तत्त्वज्ञानस्य कारणम् ।
इदानीं श्रोतुमिच्छामि योगेश्वर [6] वद प्रभो ॥२॥

ghaṭasthayogaṁ yogeśa tattvajñānasya kāraṇam /
idānīṁ śrotumîcchāmi yogeśvara vada prabho //2//

2. O Lord, O Master of Yoga, I now wish to know the Ghaṭastha-Yoga which leads to the knowledge of Reality.

---

1. Before this verse we get the following salutatory verse in all the manuscripts except in XV.
   आदीश्वराय प्रणमामि तस्मै येनोपदिष्टा हठयोगविद्या ।
   विराजते प्रन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव ॥
2. घेरण्डकांतकम् II; घेरण्डकूट्टिरं VIII; घेरण्डकुट्टिमम् XV.
3. विनया भक्त्या VII to IX.
4. घेरुंडं परिपृच्छति VIII; घेरंडं पृच्छति VII.
5. घटस्थं योगं VII; हठस्थयोगं VIII.
6. योगीश्वर XV; बवदस्व योगेश्वर VIII; तद्वदस्व योगेश्वर IX.

साधु साधु महाबाहो यन्मां [7] त्वं परिपृच्छसि ।
कथयामि हि [8] ते [9] वत्स सावधानो ऽवधारय [10] ॥३॥

sādhu sādhu mahābāho yanmāṁ tvaṁ paripṛcchasi /
kathayāmi hi te vatsa sāvadhāno'vadhāraya //3//

3. Well done, Brave soul, that you have asked me this. My dear child, listen attentively to what I say.

नास्ति मायासमः पाशो [11] नास्ति [12] योगात्परं बलम् ।
नास्ति [13] ज्ञानात्परो [14] बन्धुर्नाहंकारात्परो रिपुः ॥४॥

nāsti māyāsamaḥ pāśo nāsti yogātparaṁ balam /
nāsti jñānātparo bandhurnāhaṁkārātparo ripuḥ //4//

4. There is no fetter like Māyā (illusion); there is no greater power than Yoga; there is no greater friend than knowledge and no enemy worse than egoism.

---

7 यस्मात्त्वं XV, XVI and XVIII.

8 च XVI.

9 हे वत्स IX; तत्त्वं I to VII.

10 सावधानावधारय I to IX and XVII.

11 समं पाशं VIII, IX, XVIII; समं पापं XV, XVI.

12 नहि VI, VIII, IX.

13 न हि I to V, VII and VIII.

14 परं वस्तु VIII.

अभ्यासात्कादिवर्णानां [15] यथाशास्त्राणि बोधयेत् ।
तथा [16] योग समासाद्य [17] तत्त्वज्ञानं च लभ्यते ।।५।।

abhyāsātkādivarṇānāṁ yathāśāstrāṇî bodhayet /
tathā yogaṁ samāsādya tattvajñānaṁ ca labhyate //5//

5. As a person begins with the study of the Alphabets and (then) can learn the Sāstras, in the same way by mastering (the technique of) Yoga, one attains the knowledge of Reality.

सुकृतैर्दुष्कृतैः कार्यैर्जायते प्राणिनां घटः[18] ।
घटादुत्पद्यते[19] कर्म घटीयन्त्रं[20] यथा भ्रमेत्[21] ।।६।।

sukṛtaiḥduskṛtaiḥ kāryairjāyate prāṇināṁ ghaṭaḥ /
ghaṭādutpadyate karma ghaṭîyantraṁ yathā bhramet //6//

6. The body of living creatures is the result of good or bad actions. The body (in its turn) gives rise to action and (in this way) the cycle goes on like Ghaṭîyantra (water-wheel—a machine for raising water from a well).

---

15 वर्णादेः I to V, VII; वर्णानि VIII, XV, XVIII.

16 यथा II.

17 समासाध्य VIII.

18 हठः VIII.

19 घटतो VIII.

20 घट I to V and VII.

21 भवेत् IX and XV.

ऊर्ध्वाधो [22] भ्रमते [23] [24] यद्वद्घटीयन्त्रं [25] गवां वशात् [26] ।
तद्वत्कर्मवशाज्जीवो [27] भ्रमते जन्ममृत्युभिः [28] ॥७॥

ūrdhvādho bhramate yadvadghaṭîyantraṁ gavām vaśāt /
tadvatkarmavaśājjîto bhramate janmamṛtubhiḥ //7//

7. As the Ghaṭîyantra moved by bullocks goes up and down, similarly the life and death cycle of each individual is moved by his Karmas.

आमकुम्भ [29] इवाम्भःस्थो जीर्यमाणः [30] सदा घटः ।
योगानलेन [31] संदह्य घटशुद्धिं समाचरेत् ॥८॥

āmakumbha ivāmbhaḥstho jîryamāṇaḥ sadā ghaṭaḥ /
yogānalena saṁdahya ghaṭaśuddhiṁ samācaret //8//

8. The body invariably wears away like an unbaked earthen jar immersed into water. (Therefore) the body should be conditioned by tempering it with the fire of Yoga.

---

22 ऊर्द्ध्वो अधो VII.

23 भ्रमतो VIII.

24 यद्यत् IX.

25 घट I to V and VII.

26 वसात् I to VI.

27 तत्तत्कर्मवसा I to III, V and VI; तत्वकर्मवसा IV.

28 मृत्युना I to IX.

29 भिवा I to VII, IX, XV and XVI.

30 जीर्णमायुः I to VII; जीर्णमाणः IX.

31 योगेनानेन I to V and VII.

शोधनं दृढता[32] चैव स्थैर्य धैर्यं च लाघवम् ।
प्रत्यक्षं च निर्लिप्त[33] च घटस्य[34] सप्तसाधनम् ॥९॥

śodhanaṁ dṛḍhatā caiva sthairyaṁ dhairyaṁ ca lāghavam /
pratyakṣaṁ ca nirliptaṁ ca ghaṭasya saptasādhanam //9//

9. The seven aids for conditioning the body are – Sodhana (purification), Dṛḍhatā (strength), Sthairyam (steadiness), Dhairyam (composure), Lāghavam (lightness), Pratyakṣam (realisation) and Nirliptam (isolation).

[35]षट्कर्मणा[36] शोधनं च आसनेन भवेद्दृढम् ।
मुद्रया[37] स्थिरता[38] चैव प्रत्याहारेण धीरता[39] ॥१०॥

ṣaṭkarmaṇā śodhanaṁ ca āsanena bhaveddṛḍham /
mudrayā sthiratā caiva pratyāhāreṇa dhîrata //10//

10. The Ṣaṭkarmas purify the body; Āsanas strengthen (it): Mudrā brings about steadiness; Pratyāhāra results in calmness.

---

32 दृढताञ्चैव IX.

33 निलिप्तं I to V, VII and IX.

34 घटस्थ I, II, XV; घटस्थं III to V, VIII, XVI.

35 घट II, VIII.

36 कर्मशोधनं कुर्यात् VI; कर्मणां शोधनं IX, XVII; कर्मशोधनं VIII.

37 समुद्रया I to V, VII, X.

38 स्थिरतां VI, VIII, IX.

39 धैर्यता I to IX.

प्राणायामाल्लाघवं [40] च ध्यानात्प्रत्यक्षमात्मनः [41] ।
समाधिना निर्लिप्तं [42] च मुक्तिरेव न संशयः ॥११॥

prāṇāyāmāllāghavaṁ ca dhyānātpratyakṣamātmanaḥ /
Samādhinā nirliptaṁ ca muktireva na saṁśayaḥ //11//

11. Prāṇāyāma leads to lightness; Dhyāna gives realisation of the Self & Samādhi leads to isolation which is, verily liberation.

धौतिर्बस्तिस्तथा [43] नेतिर्लौलिकी [44] त्राटकं [45] तथा ।
कपालभातिश्चैतानि षट्कर्माणि [46] समाचरेत् ॥१२॥

dhautirbastistathā netirlaulikī trāṭakaṁ tathā /
kapālabhātiścitāni ṣaṭkarmāṇi samācaret //12//

12. One should practise the following Ṣaṭkarmas – Dhauti, Basti, Neti, Laulikī, Trāṭaka and Kapālabhāti.

---

40 प्राणायामाण्डमानं I, III, V; प्राणायामान्नुमानं II, IV, VII; प्राणायामे लाघवं VI.

41 मात्मनि in most Mss; चात्मनि II.

42 निलिप्तं च I to V, VII; निलिप्ति च VIII; च निर्लिप्त VI.

43 वस्ति Vul. and most Mss; भस्थि VIII.

44 नौलिकी I, III, VIII; नौलकी IV, V; लौलकी IX, XVII.

45 त्राटकी VI.

46 घटकर्म VIII.

अन्तर्धौतिर्दन्तधौतिर्हृद्धौतिर्मूलशोधनम् [47] ।
धौतिं [48] चतुर्विधां कृत्वा घटं कुर्वन्तु [49] निर्मलम् ॥१३॥

antardhautirdantadhautirhṛddhautirmūlśodhanam /
dhautiṁ caturvidhāṁ kṛtvā ghaṭaṁ kurvantu nirmalam //13//

13. Let (the aspirants) remove the impurities of the body by practising the four-fold Dhauti-Antardhauti, Danta dhauti, Hṛddhauti and Mūlaśodhana.

वातसारं वारिसारं वह्निसारं बहिष्कृतम् ।
घटस्य निर्मलार्थाय ह्यन्तर्धौतिश्चतुर्विधा ॥१४॥

vātasāraṁ vārisāraṁ vahnisāraṁ bahiṣkṛtam /
ghaṭasya nirmalārthāya hyantardhautiścaturvidhā //14//

14. The Antardhauti for purifying the body is of four kinds — Vātasāra, Vārisāra, Vahnisāra, and Bahiṣkṛta.

काकचञ्चूवदास्येन पिबेद्वायुं शनैः शनैः ।
चालयेदुदरं पश्चाद्वर्त्मना [50] रेचयेच्छनैः ॥१५॥

kākacañcuvadāsyena pibedvāyuṁ śanaiḥ śanaiḥ /
cālayedudaraṁ paścādvartmanā recayecchanaiḥ //15//

15. Draw in air slowly through the mouth forming it like the beak of a crow, move the abdomen and then slowly expel through the lower passage.

---

47 मलसोधनम् II.

48 धौत्यश्चतुर्विधा प्रोक्ता I to V, VII; धौतिश्चतुर्विधा प्रोक्ता VIII; धौतिं चतुविधं कृत्वा IX.

49 कुर्वन्ति I to V, VII, XV, XVI.

50 त्वात्मना IV, V.

वातसारं परं गोप्यं देहनिर्मलकारकम् [51] ।
सर्व रोगक्षयकरं देहानलविवर्धकम् [52] ॥१६॥

vātasāraṁ paraṁ gopyaṁ deha nirmalakārakam /
sarvarogakṣayakaraṁ dehānalavivardhakam //16//

16. Vātasāra which is a purifier of the body. which destroys all diseases and increases the body (gastric) heat, should be kept a deep secret.

आकण्ठं पूरयेद्वारि [53] वक्त्रेण च पिबेच्छनैः [54] ।
चालयेदुदरेणैव [55] चोदराद्रेचयेदधः ॥१७॥

ākaṇṭhaṁ pūrayedvāri vaktreṇa ca pibecchanaiḥ /
cālay edudareṇaiva codarādrecayedadhaḥ //17//

17. One should drink water slowly by the mouth so as to fill (the stomach) upto the throat. Then push it by moving the abdomen and evacuate it through the lower passage.

---

51 कारणम् Vul., VI, VIII, IX, XV to XVII.

52 विवर्धनम् I, VIII, XV.

53 वारिं II to V and VII.

54 पिबत: शनै: VI and IX.

55 चालयेदर्धवर्त्मेन VIII; चालयेदधवर्त्मेन IX.

वारिसारं परं गोप्यं [56] [57] देहनिर्मलकारकम् [58] ।
साधयेत्तत्प्रयत्नेन [59] देवदेहं प्रपद्यते ।।१८।।*

vārisāraṁ paraṁ gopyaṁ dehanirmalakārakam /
sādhayettatprayatnena devadehaṁ prapadyate //18//

18. (This) Vārisāra which purifies the body should be kept very secret and mastered with great effort. (Thereby) the body becomes radiant (as if it were divine).

नाभिग्रन्थिं मेरुपृष्ठे [60] शतवारं च कारयेत् । ‡
उदर्यमामयं [61] त्यक्त्वा जठराग्निं विवर्धयेत् ।।१९।। †

nābhigranthiṁ merupṛṣṭhe śatavāraṁ ca kārayet /
udaryamāmayaṁ tyaktvā jāṭharāgniṁ vivardhayet //19//

19. Push the navel against the spine a hundred times. Having, thus, got rid of abdominal diseases, one increases the gastric heat.

---

56 धौती I to V, VII; धौतं VI, VIII.

57 साधयेद्य: प्रयत्नत: VI.

58 कारणम् XVI.

59 साधयेद्य: प्रयत्नेन I to V, VII, VIII; साधयेत्तं प्रयत्नेन XV.
* This verse is followed by the verse – "वारिसारं परां धौतिं साधयेद्य: प्रयत्नत: । मलदेहं शोधयित्वा देवदेहं प्रपद्यते ।।" in Vul., VI, IX to XIV, XVI and XVII, but not found in I to V, VII, VIII and XV.

60 मेरुपृष्ठं शतधावं I to VII and IX.
‡ This is followed by – "अग्निसार इयं धौतिर्योगिनां योगसिद्धिदा" in Vul., XI to XVIII, but not found in I to X.

61 उदरामयजं त्यक्त्वा I to V, VII, XV to XVII; उदरामयसंत्यक्त्वा VI, VIII; उदरो मलसंयुक्ता IX.
† The whole line missing X.

वह्निसारमियं धौतिर्योगिनां योगसिद्धिदा ।
एषा धौतिः परा गोप्या न प्रकाश्या कदाचन ॥२०॥ †

vahnisarāmiyaṁ dhautiryoginām yogasiddhidā /
eṣā dhautiḥ parā gopyā na prakāśyā kadācana //20//

20. This Vahnisāra dhauti brings success in Yoga to the aspirants. This should be kept a secret and should never be divulged.

काकीमुद्रां [62] साधयित्वा पूरयेदुदरं [63] मरुत् [64] ।
धारयेदर्धयामं [65] तु चालयेदधवर्त्मना [66] ॥२१॥

kākîmudrāṁ sādhyitvā pūrayedudaraṁ marut /
dhārayedardhayāmaṁ tu cālayedadhavartmanā //21//

21. Having formed the Kākî-mudrā one should fill the stomach with air, retain it for 1½ hours and force it down along the lower passage.

---

† Also additional lines available such as "एषा धौतिः परा गोप्या देवानामपि दुर्लभा । केवलं धौतिमात्रेण देवदेहो भवेद् ध्रुवम् ॥" in Vul., XV to XVIII.

62 शोधयित्वा XV, XVI.

63 उदरे VII.

64 महत् III to VII, XV and XVI.

65 उद्धर्वमानं IX.

65 अधवर्त्मना II to VII, IX; अधमवर्त्मना I; अर्धवर्त्मना Vul., VI, XVII; अर्धवर्त्मनि VIII.

नाभिमग्नजले [67] स्थित्वा शक्तिनाडीं विसर्जयेत् [68] ।
कराभ्यां क्षालयेन्नाडीं यावन्मलविसर्जनम् [69] ॥२२॥

nābhimagnajale sthitvā śakrtināḍîṁ visarjayet /
karābhyāṁ kṣālayennāḍîṁ yāvanmalavisarjanam //22//

22. Standing in navel deep water, one should push out the Sakti-nādi (rectum) and wash it with hands till the filth is being removed.

तावत्प्रक्षाल्य नाडीं च उदरे वेशयेत्पुनः ।
इदं प्रक्षालनं गोप्यं देवानामपि दुर्लभम् ॥२३॥ ¶

tāvatprakṣālya nāḍîṁ ca udare veśayetpunaḥ /
idaṁ prakṣālanaṁ gopyaṁ devānāmapi durlabham //23//

23. Having washed the Nāḍi clean, one should draw in it again (into abdomen). This (method of) cleaning should be kept a secret. It is not easily available even to the gods.

---

67 नाभिदघ्ने जले Vul., X to XIV; नाभिमग्नो जले XV to XVII.

68 विमर्ज्जयेत् I to VII.

69 विवर्द्धनम् I to VII; विसर्जयेत् IX.

¶ Additional line 'केवलं धौतिमात्रेण देवदेहो भवेद्ध्रुवम् ।' in most Mss.

[70] यामार्धधारणाशक्तिं यावन्न साधयेन्नरः ।
बहिष्कृतं [71] महद्धौतिस्तावच्चैव [72] न [73] जायते ॥२४॥

yāmārdhadhāraṇā śaktiṁ yāvanna sādhayennaraḥ /
bahiṣkṛtaṁ mahaddhautistāvaccaiva na jāyate //24//

24. So long as a person is not able to retain (air inside) for one and a half hours (performance of) this great Dhauti, known as Bahiṣkaṛta, is not possible.

दन्तमूलं जिह्वामूलं रन्ध्रे च कर्णयुग्मयोः [74] ।
कपालरन्ध्रं पञ्चैते दन्तधौतिर्विधीयते [75] ॥२५॥

dantamūlaṁ jihvāmūlaṁ randhre ca karṇayugmayoḥ /
kapālarandhraṁ pañcaite dantadhautirvidhîyate //25//

25. (Cleaning of) five – the root of the teeth, the root of the tongue, openings of the two ears and the frontal sinus – is called Dantadhauti.

---

70 यामार्ध धारण शक्तिं न यावत्साधयेन्नरः । Vul., यावन्न धारणशक्तिर्यावन्न धारयेन्नरः IX.

71 महाधौती I to VII.

72 तावन्नैव I to IX.

73 तु जायते I to V, VII; समाचरेत् VI, IX; च जायते VIII.

74 रन्ध्रं कर्णयुगस्य च [illegible] I to V & VII, VIII. XV to XVII.

75 धौतिं प्रचक्षते Vul., X to XIV; शोभी विधीयते I to VII; धौतिं विधीयते XV to XIX.

[76] खादिरेण रसेनाथ [77] [78] शुद्धमृत्तिकया तथा ।
मार्जयेद्दन्तमूलं च यावत्किल्बिषमाहरेत् ॥२६॥

khādireṇa rasenātha śuddhamṛttikayā tathā /
mārjayeddantamūlaṁ ca yāvatkilbiṣamāharet //26//

26. One should rub the root of the teeth with the extract of Khadira plant (Acacia Catechu) or with clean earth until impurity is removed.

दन्तमूलं परा [79] धौतिर्योगिनां योगसाधने [80] ।
नित्यं कुर्यात्प्रभाते च [81] दन्तरक्षां च योगवित् ।
दन्तमुलं [82] धावनादिकार्येषु [83] योगिनां मतम् [84] ॥२७॥

dantamūlaṁ parā dhautiryoginām yogasādhane /
nityaṁ kuryātprabhāte ca dantarakṣāṁ ca yogavit /
dantamūlaṁ dhāvanādikāryeṣu yoginām matam //27//

27. (This) Cleaning of teeth is a great Dhauti for Yogis in their practice of Yoga. Every morning, one who knows Yoga, should do it to preserve his teeth. This cleaning of the teeth is considered by the Yogis to be one among the processes of purification.

---

76 खदिरेण I to IV, VI, VII, IX.

77 कसेनाथ VI; कषेनाथ IX.

78 मृत्तिकाभिश्च शुद्धिभिः I to IV, VII; मृत्तिकायां च शृंगिणाम् VI; मृत्तिकायां च सुधिना VIII; मृत्तिकायां च सुसिद्धिदाम् IX; मृत्तिकाया च शुद्धया XVIII; मृदाचैव विशुद्धया XVI; मृत्तिकया च शुष्कया XV.

79 परं धौती I to V, VII; परं धौतं VI; परं धौतिः VIII; परं धौतिः IX.

80 साधनं II, VII.

81 दन्तरक्षाय I to V, VII, IX, XV, XVI; रक्षाय दन्तयोगवित् VI; दन्तरसा च VIII.

82 धारणादि I to VIII, XV.

83 कर्मेषु VI.

84 यतः I to IX.

अथातः संप्रवक्ष्यामि जिह्वाशोधानकारणम् ।
जरामरणरोगादीन्नाशयेद्दीर्घलम्बिका [85] ॥२८॥

athātaḥ saṁpravakṣyāmi jihvāśodhanakāraṇam /
jarāmaraṇarogādînnāśayeddîrghalambikā //28//

28. Now I shall explain the process of cleaning the tongue. An elongated tongue destroys old age, death, disease etc.

तर्जनीमध्यमानामा [86] अङ्गुलित्रययोगतः ।
वेशयेद्गलमध्ये तु मार्जयेल्लम्बिकामुलम् [87]
शनैः शनैर्मार्जयित्वा कफदोषं निवारयेत् ॥२९॥

tarjanîmadhyamānāmā aṅgulitrayayogataḥ /
veśayedgalamadhye tu mārjayellambikāmulam /
śanaiḥ śanairmārjayitvā kaphadoṣaṁ nivārayet //29//

29. Putting the index-finger, the middle-finger and the ring-finger together into the throat, one shoud rub out the impurities and clean the root of the tongue slowly. (Thus one can be free from diseases arising from phlegm.

---

85 नाशाय IX.

86 नामाख्याङ्गुलि Vul., I, II, X to XIV.

मलम् Vul., I to VII, IX to XIV; मूलम् VIII, XVIII, XIX; जडम् XV, XVI.

मार्जयेन्नवनीतेन दोहयेच्च [88] पुनः पुनः ।
तदग्रं [89] लोहन्त्रेण कर्षयित्वा शनैः [90] शनैः ॥३०॥

mārjayennavanîtena dohayecca punaḥ punaḥ /
tadagraṁ lohayantreṇa karṣayitvā śanaiḥ śanaiḥ //30//

30. Holding the tip (of the tongue) with an iron pincers one should draw it out slowly and rub with butter and press it again and again as one does for milking.

नित्यं [91] कुर्यात्प्रयत्नेन रवेरुदयके ऽस्तके [92] ।
एवं [93] कृते च [94] नित्यं सा लम्बिका दीर्घतां व्रजेत् [95] ॥३१॥

nityaṁ kuryātprayatnena raverudayake'stake /
evam kṛte ca nityaṁ sā lambikā dîrghatāṁ vrajet //31//

31. One should regularly practise this diligently, at sun-rise and at sun-set. When this is done regularly, the tongue becomes elongated.

---

88 दोहश्चास्याः III to VI.

89 लौह Vul., I to VII, X to XIV, XVII.

90 पुनः पुनः I to VII.

91 कृत्वा VIII.

92 चास्तके VI, VIII; चास्तगे IX.

93 कृतं IV.

94 तु नित्ये च I to III, V to VIII, XVIII; च नित्ये XVI; च नित्ये च XV.

95 गता I to VII.

तर्जन्यंगुल्यकाग्रेण [96] मार्जयेत्कर्णरन्ध्रयोः ।
नित्यमभ्यासयोगेन नादान्तरं प्रकाशयेत् [97] ॥३२॥

tarjanyamgulyakāgreṇa mārjayetkarṇarandhrayoh /
nityamabhyāsayogena nādāntaraṁ prakāśayet //32//

32. One should rub the auditory canal, inserting the tip of the index finger into it. By constant practice an auditory sensation is experienced.

वृद्धाङ्गुष्ठेन दक्षेण मर्दयेद्भालरन्ध्रकम् [98] ।
एवमभ्यासयोगेन [99] [100] कफदोषं निवारयेत् ॥३३॥

vṛddhaṅguṣṭhena dakṣeṇa madkayedbhālarandhrakam /
evamabhyāsayogena kaphadoṣaṁ nivārayet //33//

नाडी निर्मलतां याति दिव्यदृष्टिः प्रजायते ।
निद्रान्ते भोजनान्ते च दिवान्ते [101] च दिने दिने ॥३४॥

nāḍî nirmalatāṁ yāti divyadṛṣṭiḥ prajāyate /
nidrānte bhojanānte ca divānte ca dine dine //34//

33-34. Everyday, after waking from sleep, after meals, and at the end of the day, one should rub the Bhālarandhra (*hindmost part of the roof of the mouth*) by reaching the thumb of the right hand there. Thus, by this constant practice, one should ward off diseases due to phlegm. The Nādî becomes purified and vision cleared.

---

96 तर्जन्यनामिकायोगात् Vul., X to XVII; तर्जन्यङ्गुलि वा चैव IX.

97 प्रकाशनम् I to VII.

98 मार्जयेत् Vul., VIII to XIX.

99 योगोयं VIII.

100 रोगं VI.

101 दिनान्ते Vol., X to XIV, XIX; एवं कुर्यात् VIII.

हृद्धौतिं त्रिविधां[102] कुर्याद्दण्डवमनवाससा ॥३५॥

hṛddhautiṁ trividhāṁ kuryāddaṇḍavamanavāsasā //35//

35. One should practise the three-fold Hṛddhauti-with a stalk, by vomitting and with a piece of cloth.

रम्भादण्डं हरिद्दण्डं[103] वेत्रदण्डं तथैव च ।
हृन्मध्ये चालयित्वा तु पुनः प्रत्याहरेच्छनैः ॥३६॥

rambhādaṇḍaṁ hariddaṇḍaṁ vetradaṇḍaṁ tathaiva ca /
hṛnmadhye cālayitvā tu punaḥ pratyāharecchanaiḥ //36//

36. One should insert the stalk of plantain, turmeric or cane into the gullet, move it there (up and down) and then slowly draw it out.

कफं[104] पित्तं तथा क्लेदं रेचयेदूर्ध्ववर्त्मना ।
दण्डधौतिविधानेन हृद्रोगं नाशयेद् ध्रुवम् ॥३७॥

kaphaṁ pittaṁ tathā kledaṁ recayedūrdhvavartmanā /
daṇḍadhautividhānena hṛdrogaṁ nāśayed dhruvam //37//

37. One should throw out by the upper passage (mouth) phlegm, bile and mucus. By the practice of Daṇḍa-dhauti one can certainly get rid of the disease of the gullet.

---

102 त्रिवारं I to V; त्रिविधं VI, XV.

103 हृदि III to VI; हरिद्रादण्डं XVI, XVIII, XIX; हरिद्राया XV.

104 कफ IV to IX, XV to XVIII; पिण्डं IX.

भोजनान्ते पिबेद्वारि चाकण्ठं [105] पूरितं [106] सुधीः ।
ऊर्ध्वां [107] दृष्टिं क्षणं कृत्वा [108] तज्जलं वमयेत्पुनः ।
नित्यमभ्यासयोगेन [109] कफपित्तं निवारयेत् ॥३८॥

bhojanānte pibedvāri cākaṇṭhaṁ pūritaṁ sudhīḥ /
ūrdhvāṁ dṛṣṭiṁ kṣaṇaṁ kṛtvā tajjalaṁ vamayetpunaḥ /
nityamabhyāsayogena kaphapittaṁ nivārayet //38//

38. After meals, one should drink water till it comes up to the throat, look upwards for a while and then throw out the water. By constant practice of this, one can ward off diseases due to phlegm and bile.

[110] एकोनविंशतिः हस्तः पंचविंशति वै तथा ।
चतुरङ्गुलविस्तारं सूक्ष्मवस्त्रं शनैर्ग्रसेत् [111] ॥
पुनः प्रत्याहरेदेतत्प्रोच्येत धौतिकर्मकम् [112] ॥३९॥

ekonaviṁśatiḥ hastaḥ pañcaviṁsati vai tathā /
caturaṅgulavistāraṁ sūkṣmavastraṁ śanairgraset /
punaḥ pratyāharedetatprocyate dhautikarmakam //39//

39. One should slowly swallow a strip of thin cloth four fingers in width and nineteen cubits or twenty five cubits in length and then draw it out again. This is called (vāso) dhauti process.

---

105 आकर्ण I to VII.

106 पूर्णितं VI, XV; प्रणितं VIII.

107 ऊर्ध्व I to IX, XV to XVIII.

108 कुर्यात् VIII; स्थित्वा IX.

109 योगोयं I to IX.

110 This line is missing in Vul., II to VI and VIII to XIX and found in II and VII.

111 पिबेत् VIII; गिलेत् XV.

112 कर्मवित् VI, IX; कर्म तत् VIII, XVI.

गुल्मज्वरप्लीहकुष्ठकफपित्तं [113] विनश्यति ।
आरोग्यं बलपुष्टिश्च भवेत्तस्य दिने दिने ॥४०॥

gulmajvara plīhakuṣṭhakaphapittaṁ vinaśyati /
ārogyaṁ balapuṣṭiśca bhavettasya dine dine //40//

40. This (vāso-dhauti) cures tumour, fever, enlarged spleen, skin diseases and disorders of phlegm and bile. Day by day it brings (more and more) health, strength and growth.

अपानक्रूरता [114] तावद्यावन्मूलं [115] न [116] शोधयेत् ।
[117] तस्मात्सर्वप्रयत्नेन मूलशोधनमाचरेत् ॥४१॥

apānakrūratā tāvadyāvanmūlaṁ na śodhayet /
tasmātsarvaprayatnena mulaśodhanamācaret //41//

41. Function of Apāna (action responsible for excretion) remains disordered so long as the rectum is not clean. So with all effort, one should clean the rectum.

[118] पीतमूलस्य दण्डेन मध्यमाङ्गुलिना ऽपि वा ।
यत्नेन क्षालयेद्गुह्यं वारिणा च पुनः पुनः ॥४२॥

pītamūlasya daṇḍena madhyamāṅgulinā pi vā /
yatnena kṣālayedguhyaṁ vāriṇā ca punaḥ punaḥ //42//

42. One should diligently clean the rectum with the stem of turmeric (plant), or the middle finger and water again and again.

---

113 विनाशयेत् VIII.
114 यावत्तावत् I to IX.
115 मलं I to VII.
116 विशोधयते VIII.
117 तस्य तेन IX.
118 पित्तमूलस्य Vul., VIII, IX, XVII; पीततूलस्य I.

[119] वारयेत्कोष्ठकाठिन्यमामाजीर्णं [120] निवारयेत् ।
कारणं कान्तिपुष्ट्योश्च [121] दीपनं [122] वह्निमण्डलम् ॥४३॥

vārayetkoṣṭhakāṭhiṇyamāmājīrṇaṁ nivārayet /
kāraṇaṁ kāntipuṣṭyośca dīpanaṁ vahnimaṇḍalam //43//

43. This (Mūlaśodhana) cures constipation and indigestion, gives radiant complexion and nourishment to body and stimulates the digestive organs.

जलबस्तिः [123] शुष्कबस्तिर्बस्ती [124] च द्विविधौ स्मृतौ ।
जलबस्तिं [125] जले कुर्याच्छुष्कबस्तिं [125] सदा [126] क्षितौ ॥४४॥

jalabastiḥ śuṣkabastirbastī ca dvividhau smṛtau /
jalabastiṁ jale kuryācchuṣkabastiṁ sadā kṣitau //44//

44. Basti is said to be of two kinds : Jalabasti and Śuṣka-basti. Jalabasti is practised in water while Śuṣkabasti is done always on land.

---

119 कुष्ठ IX.

120 मजीर्णं Vul., X to XIV, XVII to XIX.

121 पुष्टिश्च I to V, VII; पुष्टिं च VI, VIII, IX.

122 वह्निमण्डलदीपनम् Vul., X to XIV, XVIII.

123 वस्तिः Vul., I to III, IX to XIV, XVI, XVIII, XIX; भस्ति VIII.

124 वस्तिर्वस्तिः स्याद् द्विविधा स्मृता Vul., X to XIV, XVI; भस्तिभस्तिस्याद्विविधा स्मृता VIII.

125 वस्तिं Vul., I to III, V to VII, IX to XIV; भस्तिं VIII.

126 क्षितौ सदा I to VII.

[127] नाभिमग्नजले [128] पायुन्यस्तनालोत्कटासनः ।
आकुञ्चनं प्रसारं [129] च जलबस्तिं [130] समाचरेत् ॥४५॥

nābhimagnajale pāyunyastanālotkaṭāsanaḥ /
ākuñcanaṁ prasāraṁ ca jalabastiṁ samācaret //45//

45. Assuming the posture called Utkaṭāsana and staying in navel-deep water with tube inserted in the rectum, one should practise Jalabasti by relaxing and contracting (the anus).

प्रमेहं च [131] उदावर्तं क्रूरवायुं निवारयेत् ।
भवेत्स्वच्छन्ददेहश्च कामदेवसमो भवेत् ॥४६॥

pramehaṁ ca udāvartaṁ krūravāyuṁ nivārayet /
bhavetsvacchandadehaśca kāmadevasamo bhavet //46//

46. (By this Jalabasti) one can get rid of urinary diseases, diseases of the bowels and flatulence. Whoever practises Jalabasti keep his body under control and looks very handsome.

---

127 नाभिदघ्ने Vul., X to XIV; नाभिलग्न I to VII.

128 पायुं न्यस्तवानुत्कटासनम् Vul., X to XIX; पायुं कृत्वा वालोत्कटासनम् IX.

129 प्रकाशं I to IX.

130 वस्तिं Vul., I to III, IX to XIV, XIX; भस्तिं VIII.

131 गुदावर्तं Vul., I to VII, IX to XIV, XVII, XIX.

पश्चिमोत्तानतो [132] बस्तिं चालयित्वा शनैः [133] शनैः ।
अश्विनीमुद्रया पायुमाकुञ्चयेत्प्रसारयेत् [134] ॥४७॥

paścimittānato bastiṁ cālayitvā śanaiḥ śanaiḥ /
aśvinîmudrayā pāyumākuñcayetprasārayet //47//

47. Raising the lower part of the back (in the supine position and moving the pelvic region of the abdomen) one should dilate and contract the anus by Aśvinî Mudrā.

एवमभ्यासयोगेन कोष्ठदोषो [135] न विद्यते ।
विवर्धयेज्जाठराग्निमामवातं [136] विनाशयेत् [137] ॥४८॥

evamabhyāsayogena koṣṭhadoṣo na vidyate /
vivardhayejjāṭharāgnimāmavātaṁ vināśayet //48//

48. (As a result of) this practice there will be no constipation. (This practice) stimulates gastric heat and cures indigestion.

---

132 वस्तिं पश्चिमतानेन I to VII, IX, XIX; बस्तिं पश्चिमोत्तानेन XV to XVII.

133 शनैरध: Vul., IX to XIX; शनै बुधै: VI.

134 प्रकाशयेत् I to IX.

135 दोषं I to IX, XV.

136 ..... येज्ज ..... I, VII, XVI, XVII; .... तेज ..... II, VI, IX.

137 This line is absent in VIII.

वितस्तिमानं [138] सूक्ष्मसूत्रं नासानाले प्रवेशयेत् ।
मुखान्निर्गमयेत्पश्चात् प्रोच्यते नेतिकर्मकम् [139] ॥४९॥

vitastimānaṁ sukṣmasūtraṁ nāsānāle praveśayet /
mukhānnirgamayetpaścāt procyate netikarmakam //49//

49. One should insert into a nostril a fine thread nine inches in length and pull it out through the mouth. This process is called Neti.

साधनान्नेतिकार्यस्य [140] खेचरीसिद्धिमाप्नुयात् ।
[141] कफदोषा [142] विनश्यन्ति दिव्यदृष्टिः प्रजायते ॥५०॥

sādhanannetikāryasya khecarīsiddhimāpnuyāt /
kaphadoṣā vinaśyanti divyadṛṣṭiḥ prajāyate //50//

50. Practice of Neti facilitates the process of Khecarī, removes disorders of phlegm and gives a sharp vision.

---

138 वित्तमात्रं सूक्ष्ममात्रं VIII; वितस्तिसूक्ष्मवस्त्रञ्च IX.

139 योगकर्मवित् VIII; धौतिकर्मवित् IX.

140 न्नेति कर्मापि I to VI; नितिकर्मं च VIII. न्नेतिकर्माणि XV, XVIII; नेतियोगस्ये XVI; साधयेन्नेतिकार्यस्य VI.

141 दिव्यदृष्टिकरं चैव कफदोषं निवारयेत् VIII.

142 दोषं I, IV, XV, XVI; दोष II, III, V, VI; दोषो IX.

अमन्दवेगेन [143] तुन्दं भ्रामयेदुभपार्श्वयोः [144] ।
सर्वरोगान्निहन्तीह [145] देहानलविवर्धनम् [146] ॥५१॥ *

amandavegena tundaṁ bhrāmayedubhapārśvayoh /
sarvarogānnihantîha dehānalavivardhanam //51//

51. Rapidly move the abdomen from side to side. This (Laulikī) destroys all diseases and increases the heat of the body.

निमेषोन्मेषकं त्यक्त्वा सूक्ष्मलक्ष्यं निरीक्षयेत् ।
पतन्ति [147] यावदश्रूणि [148] त्राटकं प्रोच्यते बुधैः ॥५२॥ *

nameṣonmeṣakiṁ tyaktvā sūkṣmalakṣyaṁ nirīkṣayet /
patanti yāvadaśrūṇi trāṭakaṁ procyate budhaiḥ //52//

52. Without winking one should gaze a minute at an object until tears begin to fall from the eyes. This is called Trāṭaka by the wise.

---

143 वेगं तुदरं च III to V; वेग तुन्दरञ्च I; वेग तुन्दंश्च II; रोगतुन्दं च IX; वेगे तुन्दं च XV; वेगं तुंदं च VII, XVI; वेगेन तुन्दं तु XVII.

144 त्पार्श्वयोद्वयोः Vul., X to XIV; उभयपार्श्वयोः VI, IX.

145 ..... रोगं निहत्येव VI, VII; रोगविनाशञ्च IX.

146 येत् VI.

147 यावदश्रूनि पतते I to IX; यावदश्रूणि पतन्ति XVI, XVIII; यावदश्रु न पतति XVII.

148 त्रोटकं XV.

* Verses missing in VIII.

एवमभ्यासयोगेन शांभवी जायते ध्रुवम् ।
नेत्ररोगा[149] विनश्यन्ति दिव्यदृष्टिः प्रजायते[150] ॥५३॥ *

evamabhayāsayogena Śaṁbhavī jāyate dhruvam /
netrarogā vinaśyanti divyadṛṣṭiḥ prajāyate //53//

53. By constant practice of this (Trāṭaka) the Śāmbhavī Mudrā is, verily facilitated; diseases of the eyes are cured and acute vision is acquired.

वातक्रमेण[151] व्युत्क्रमेण[152] शीत्क्रमेण[153] विशेषतः ।
भालभातिं[154] त्रिधा कुर्यात्कफदोषं[155] निवारयेत् ॥५४॥ *

vātakrameṇa vyutkrameṇa śītkrameṇa viśeṣataḥ /
bhālabhātiṁ tridhā kuryātkaphadoṣaṁ nivārayet //54//

54. Bhālabhāti should be practised in three different ways - by Vātakrama, (by) Vyutkrama and (by) Śītkrama (and) thus cure disorders of phlegm.

---

149 न जायते नेत्ररोगः I to III, VII, XIX; न जायते नेत्ररोगा IV to VI; न जायते नेत्ररोगं: IX; नेत्रदोषा XVI.

150 प्रदायकम् I to VII, XIX.

151 वामक्रमेण Vul., I to V, X to XIV, XVII; व्यतिक्रमे IX.

152 व्युत्क्रमे वा IX.

153 शीत क्रमेण I, III to VII; शित्क्रमैर् IX.

154 धौती III to V.

155 दोषैर् IX.

* Verses missing in VIII.

इडया [156] पूरयेद्वायुं रेचयेत्पिङ्गलया पुनः ।
पिङ्गलया [157] पूरयित्वा पुनश्चन्द्रेण रेचयेत् ॥५५॥

iḍayā pūrayedvāyuṁ recayetpiṅgalayā punaḥ /
piṅgalayā pūrayitvā punaścandreṇa recayet //55//

55. One should draw in air through Iḍā (the left nostril) and expel it through Piṅgalā (the right nostril). Again drawing air through the Piṅgalā one should expel it through the Candra (left nostril).

पूरकं रेचकं [158] कृत्वा वेगेन [159] न तु [160] धारयेत् ।
[161] एवमभ्यासयोगेन कफदोषं निवारयेत् ॥५६॥ *

pūrakaṁ recakaṁ kṛtvā vegena na tu dhārayet /
evamabhyāsayogena kaphadoṣaṁ nivārayet //56//

56. After rapidly inhaling and exhaling one should not hold (the breath). By practising in this manner one can ward off disorders of phlegm.

---

156 ईडायां VI.

157 पूरयित्वा पिंगलया IV, V; पूरयेद्वा पिंगलया XV.

158 कुर्यात् VI.

159 कफदोषं निवारयेत् IX.

160 चालयेत् Vul., VII, I to V and XV to XVIII; Absent VIII.

161 This line is missing VII, IX.

* Verse missing in VIII.

नासाभ्यां जलमाकृष्य [162] पुनर्वक्त्रेण रेचयेत् । §
[163] पायं पायं व्युत्क्रमेण [164] श्लेष्मदोषं निवारयेत् ॥५७॥ †

nāsābhyāṁ jalamākṛṣya punarvaktreṇa recayet /
pāyaṁ pāyaṁ vyutkrameṇa śleṣmadoṣaṁ nivārayet //57//

57. After drawing water through the two nostrils one should expel it through the mouth. Repeatedly taking in water (in this way), this Vyutkrama (Bhālabhāti) cures diseases of phlegm.

शीत्कृत्य पीत्वा वक्त्रेण नासानालैर्विरेचयेत् [165] ।
एवमभ्यासयोगेन कामदेवसमो भवेत् ॥५८॥ ‡

śītkṛtya pītvā vaktreṇa nāsānalairvirecayet /
evamabhyāsayogena kāmadevasamo bhavet //58//

58. Sucking water by the mouth so as to produce a hissing sound one should throw it out through the nostrils. By this practice one can become handsome.

---

162 वारि माकृष्य VI, VIII, XI.

163 This line is missing in II to V, IX, XI.

164 प्रकुर्वश्चेत् शिर I, VII, प्रकुर्वश्चेत् शिल II; प्रकुर्वन्तु श्लेष्म VI; प्रकुर्वतु श्लेष्म VIII.

§ Missing in IX.

† Missing in IX, III to V, XI.

165 विवर्जयेत् XVI.

‡ This verse is missing in I to V and VII to IX.

[166] न जायते [167] वार्द्धकं च ज्वरो [168] नैव प्रजायते ।
भवेत्स्वच्छन्ददेहश्च [169] कफदोषं निवारयेत् ॥५९॥ **

na jāyate vārdhakaṁ ca jvaro naiva prajāyate /
bhavetsvachandadehaśca kaphadoṣaṁ nivārayet //59//

59. (Because of this Sītkrama variety of Bhālabhāti) old age does not set in, nor does one suffer from fever. The body is brought under control and is free from disorders of phlegm.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटयोगे षट्कर्मसाधनं [170] नाम प्रथमोपदेशः ।

iti śrī gheraṇḍasaṁhitāyāṁ gheraṇḍacaṇḍasaṁvāde ghaṭayoge ṣaṭkarmasādhanaṁ nāma prathamopadeśaḥ /

Thus ends the first lesson called Ṣaṭkarmasādhana of Ghaṭayoga in the dialogue between Gheraṇḍa and Caṇḍa of Gheraṇḍa Saṁhitā.

---

166 This line is not found in VIII.

167 वार्द्धक्यं XV, XVI.

168 नैव ज्वरा VI, IX; ज्वरा नैव XVII; जरा नैव XV, XVI, XVIII, XIX.

169 This line is not found in I to V, VII to IX.
** Lines of this verse are interchanged in VI.

170 षट्कर्मशोधनं III,V; घटकर्मशोधानं II, VII.

NOTES

LESSON I

The salutatory verse given in the foot-note is found in all the texts except in the text published by Laxmivenkateshwara Press, Bombay. It is practically the same as in Haṭhapradīpikā. Obviously this verse is an interpolation because nowhere in the text the words like "Haṭhayoga" or ""Haṭhayogavidyā" occur, and hence it is omitted from this critical edition.

Verse I-1 : The text is cast in the form of a dialogue between Caṇḍa-Kāpāli, the pupil and Gheraṇḍa, the preceptor.

Verse I-2 : The system of Yoga described in Gh. S. is denominated as "Ghaṭastha Yoga" and is said to be "Saptasādhana". In other words it is "Saptāṅga Yoga" as distinguished from Gorakṣa's "Ṣaḍaṅga Yoga" or Patañjali's "Aṣṭāṅgayoga". This "Ghaṭasthayoga" is said to be the means of acquiring the knowledge of Reality as Gorakṣa's Yoga is "Ātmabodhakāra".

Verse I-8 : For similar concept of "Apakvadeha" and "Paripakva deha" refer to Yogabīja, verse 34.

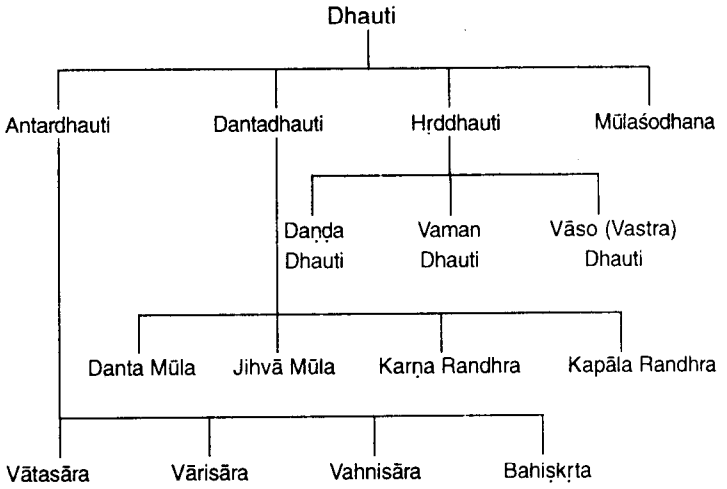
Verse I-10, 11 : The seven aids are Ṣaṭkarma, Āsana, Mudrā, Pratyāhāra, Prāṇāyāma, Dhyāna and Samādhi. Compare the course of study as prescribed in H.P. I-56.

'आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।
अथ नादानुसंधानमभ्यासानुक्रमो हठे ।।'

As regards the necessity of the Ṣaṭkarma, H.P. II-38, says that the impurities of the body are removed by Prāṇāyāma itself and so the Ṣaṭkarma is not absolutely necessary according to some Ācāryas. Earlier H.P. II-21 says that if the Doṣas, i.e. Kapha, Vāta, Pitta are in proper balance, (samabhāva), there is no need of the Ṣaṭkarma.

H.P. I-17 states that practice of Āsana brings steadiness (Sthairya), health (Ārogya), and lightness (Aṅgalāghava) while here Gh. S. attributes strength (Dṛḍhatā) to Āsana, steadiness (Sthiratā) to Mudrā and lightness (Lāghava) to Prāṇāyāma.

Verse I-13, 14 : The elaborate process of Dhauti is shown in a tabular form below:



Verse I-15 : Vātasāra is a process of subjecting the internal mucosa of the whole alimentary canal to the current of air swallowed by mouth and evacuated through the lower passage. It has been observed that when the stomach is filled with air, it reduces the gastric acidity (See Y.M. Vol. XIV, No. 1 and 2 (1971), pp. 7-10).

Verse I-17 : Vārisāra is a process of cleaning the whole alimentary canal with water. Some call this a Śaṅkhaprakṣālana. One drinks water to the capacity and practises Naulicālana to enhance the peristaltic movement and evacuate the water without it being absorbed by the intestines. When modified for therapeutic purposes one uses tepid water added with salt and practises some poses including forward bending, backward stretching, twisting, lateral bending and pressing of abdomen. For details of the technique refer to Y.M. Vol. XI, No. 2, pp. 51-55.

Verse I-19 : Agnisāra, a synonym for Vahnisāra, is practised with holding the breath after deep exhalation. The abdomen is retracted and protruded repeatedly, keeping the abdominal muscles tight throughout the performance. One repeats this process several times

as may be found necessary. The word 'Satavāram' may be understood as meaning several times rather than 'hundred' when considering from practical point of view. This practice tones up the abdominal organs and improves digestive capacity. For scientific studies and details of the technique of Agnisāra refer to Y.M. Vol. VII, No. 3, pp. 157-167, and pp. 195-199.

Verse I-21-24 : Filling the stomach with air swallowed by mouth formed into Kākīmudrā, retaining the air for an hour and a half and forcing it down along the lower passage is the first part of and a condition precedent for Bahiṣkṛta-dhauti. As explained in I-25, as long as a person has not attained the power of retaining the air for an hour and a half, he cannot succeed in Bahiṣkṛtadhauti.

Saktināḍi refers to the rectum which is loaded with faecal matter. In the Bahiṣkṛta-dhauti this is to be drawn out, washed with water and withdrawn again. This seems to be extremely difficult though not impossible, and rarely practised by Yoga students. There are occasional references to this practice in the literature but no authentic report on the demonstration of this practice is available.

Verse I-25 : Though the five kinds of Danta Dhauti are not related to Danta, i.e. teeth; they are so called because the group of these five dhautis start with Dantadhauti (Dantādidhauti).

Kapālarandhra refers to the opening in the inside part of the head above the mouth.

Verse I, 28-31 : Great importance has been attached to the manipulation of the tongue in Haṭhayogic practices. The tongue is not only cleaned but also strengthened and elongated. The practice of Khechari Mudrā requires supple and elongated tongue in order to drink the nectar oozing from the moon situated in the interior of the two eyebrows.

Verse I-32 : The massage given to the auditory canals stimulates some mystical sounds. This is suggested by the word "Nādāntaram".

Verse I-33-34 : Kapālarandhra dhauti is described as Ūrdhvacakri in Satkarma-Saṅgraha 32-33. This practice is recommended after waking from sleep, after meals and at the end of the day, because the secretion of phlegm is more during these states.

Verse I-35 : Hṛddhauti consists in cleaning the gullet in three ways, viz., by means of Daṇḍa, Vamana and Vastra. The last, however, does cleaning most efficiently.

Verse I-36 : Although there are many stalks used as Daṇḍa in traditions, Swami Kuvalayananda popularised the use of India-rubber tube as a modified form of Daṇḍa and now orthodox daṇḍa is rarely used. The modified Daṇḍa is handy and hygienic for use. For details of the technique of Daṇḍa dhauti and its influence on Uropepsin Excretion refer to Y.M. Vol. XI, No. 3, pp. 39-43 and pp. 9-14.

Verse I-38 : Vamana dhauti resorts to the process of vomitting to get rid of excess of bile and phlegm. This has a great therapeutical value. The word "Bhojanānte" may be understood as after a period of 3 hours of taking a meal as is followed in some traditions. Vamana dhauti is described as Gajakaraṇī in H.P. II-26. But S.S. describes Gajakaraṇī and Vamana as two different processes. The former demands control over the vomitting reflex, while the latter requires artificial stimulation of vomitting by tickling the throat etc. For the pressure changes and X-ray studies on Gajakaraṇī refer to Y.M. Vol. XVIII, No. 1, pp. 1-10.

Verse I-39 : The length of the cloth seems to vary from 15 to 25 cubits. According to HSC the measure of cloth suggested is 15 to 20 cubits. For the details of the technique, X-ray experiments and Uropepsin excretion studies on Vastra dhauti refer to Y.M. Vol. II, No. 3, pp. 168-195, and Vol. XI, No. 3, pp. 9-14, Vastra dhauti has been found greatly efficacious in the treatment of respiratory and metabolic disorders like asthma, obesity, etc.

Verse I-41 : Mūlaśodhana is also called Cakrīkarma by HR and HSC. Success in Mūlabandha, Basti and Nauli is attributed to this process. For details of the technique refer to Y.M. Vol. XII, No. 2, pp. 43-44.

Verse I-44 : The two Bastis mentioned here act as aerohydrolavage of the colon. The two agents that are used for cleansing are air and water.

Verse I-45 : H.P. II-27 also suggests the use of a tube for inserting into the anus during Jalabasti. The words "ākuñcanam" "prasāram" do not signify mere contraction and dilation of anus but suggests a

process by which the water could be sucked in and thrown out. This process is commonly known as Madhyama Nauli. An adept can practise Jalabasti even without the use of a tube. Traditionally Basti is taught to the student after complete mastery over the process of Nauli. For details of technique refer to Y.M. Vol. I, No. 2, pp. 101-104. HSC considers Gomukhāsana suitable for Basti in place of Utkaṭāsana. But Utkaṭāsana is generally favoured.

Verse I-47 : The word Paścimottāna does not mean the Paścimottānāsana here but raising the lower part of the back in supine position. For details of technique and discussion refer to Y.M. Vol. XIII, No. 1, pp. 25-29.

Verse I-49 : This process of Neti is popularly known as Sūtra Neti. S.S.-68 mentions it as of two kinds distinguished by the thread being rolled and not rolled. Swami Kuvalayananda popularised the use of rubber cathetor which is very convenient for use and can be easily sterilized. The main purpose of this Neti is not only to clean the nasal passage but also to render nasal mucosa resistant to the environmental changes. For the technique and treatment of chronic diseases of nose refer to Y.M. Vol. XIV, No. 1 and 2, 15-33.

Another technique of Neti consisting of inserting thread in one nostril and taking out from the other after giving frictional effect, is described by Śrinivāsa, the author of HR and Brahmānanda, the commentator of H.P. However, for this variety, a long thread is used.

Verse I-51 : Lauliki is a synonym for Nauli which word is generally used. The technique of Nauli described here is inadequate from the practical point of view. This has been adequately explained by Swami Kuvalayananda as "Isolation and rolling manipulation of the abdominal recti". Before one starts with the rolling, one has to isolate both the abdominal recti (front cylindrical muscles) from the abdomen during Uḍḍiyāna position. This is known as Nauli Madhyamā. When only one muscle is isolated (on the left side), it is called Vāma Nauli and when the muscle on the right side is isolated it is called Dakṣina Nauli. When the different practices of Vāma Nauli, Madhya Nauli, Dakṣina Nauli, Uḍḍiyāna are undergone in a sequence it gives a rotatory movement called Nauli Cālana. This is done in a clock-wise as also in an anti-clock-wise direction.

S.S. 110-114 describes different varieties of Nauli such as Bāhya Nauli, Nāla Nauli, Āntar Nauli.

H.P. II-35 has greatly eulogised Nauli as the supreme among all Hathakriyās.

Nauli was the first Haṭhayogic practice subjected to scientific investigation by Swami Kuvalayananda in early twenties. It is now known that high sub-atmospheric pressure is created in all the cavities of the abdomen during Madhya Nauli. The discovery of partial vacuum in the colon during Nauli was named "Mādhavdas Vacuum" by Swami Kuvalayananda, the discoverer, to honour the name of his Yoga Guru. For scientific studies on Nauli refer to Y.M. Vol. 1, 3, 4, 6, 13 & 15.

Verse I-52-53 : Because the tears roll down the eyes during Trāṭaka, possibly it is classed as a śodhana kriyā. An evidence has been brought from the Kaivalyadhama Laboratory that Trātaka works as a psychological cleansing process. It was observed that during the initial practice of Trāṭaka the sub-conscious and the unconscious mind gets activated and this helps to bring back certain repressed experiences to the level of consciousness.

Verse I-54 : Perhaps Gh. S. is the only text which talks about three varieties of Kapālabhāti. The well known technique of Kapālabhāti which is sometimes called Bhastrā, is performed using two nostrils for rapid inhalations and exhalations.

Verse I-55 : The Vātakrama Kapālabhāti requires the use of alternate nostrils. This practice can be undergone in two ways :

1. By closing the right nostril with the right thumb inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb rapidly exhale through the right nostril. Repeat this process to the capacity. Then practise inhalations and exhalations through the nostrils interchanged. Close the left nostril with last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. This variety is used in Bhastrikā Prāṇāyāma. Brahmānanda, the commentator of H.P. describes this process in the following words:

"वामनासिकापुटमनामिकाकनिष्ठिकाभ्यां निरुध्य दक्षिणनासापुटेन पूरकं कृत्वा झटित्यङ्गुष्ठेन निरुध्य वामनासापुटेन रेचयेत् । एवं शतधा कृत्वा श्रमे जाते तेनैव पूरयेत् । ..... पुनर्दक्षिणनासापुटमङ्गुष्ठेन निरुध्य वामनासापुटेन पूरकं कृत्वा झटिति वामनासिकापुटमनामिकाक-निष्ठिकाभ्यां निरुध्य पिङ्गलया रेचसेद्भस्त्रावत् । पुनः पुनरेवं कृत्वा रेचकपूरकावृत्ति ..... " *ज्योत्स्ना on H.P. II-64*

2. With other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left with the last two fingers. Again inhale through the right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

Verse I-57 : Sundardev, the author of HSC calls Vyutkrama-Kapālabhāti as Śaṇkhaprakaṣālana in which the process of drawing the water in through one nostril and expelling it through the other is also included. Popularly this is known as Jalaneti. In S.S. it is called Nāsādanti.

Verse I-58 : It is suggested that since there is no mention of "Jala" the process may involve taking air through mouth and expelling it through nose like the process of Sītkāri described in H.P. II-54. It is to be noted that Gh. S. does not describe Sītkāri Prāṇāyāma. The effect that is attributed to this practice and Sītkāri in H.P. II-54 is the same viz., one becomes like a cupid.

The purpose served by the Ṣaṭkarmas is obvious. They are, as their description shows, purificatory processes. They clean the various internal organs and parts of the body with air, water, friction or with an appliance and by manipulating movements. These processes could be classed according to the regions purified, e.g., Naso-pharyngo-audio-cranial region, Gastro-aesophageal region, and Ano-recto-intestinal region. By giving exercise and applying pressure stimulus to the muscles and nerves surrounding a particular part, they give it the necessary tone and vigour. Naturally, diseases and internal disorders are cured, gastric heat is increased, old age is deferred and the practitioner is blessed with a beautiful form and radiant health. Clinical application of Ṣaṭkarmas is very encouraging. However, therapeutical values of Ṣaṭkarmas have not yet been sufficiently scientifically investigated.

द्वितीयोपदेशः

Dvitîyopadeśaḥ

LESSON II

आसनानि समस्तानि यावन्तो जीवजन्तवः [1]।
चतुरशीति लक्षाणि शिवेन कथितानि [2] च ॥१॥

āsanāni samastāni yāvanto jīvajantavaḥ /
caturaśīti lakṣāni śivena kathitāni ca //1//

1. In all, there are as many Āsanas as species of animals. Eighty-four lacs of them are mentioned by Śiva.

तेषां मध्ये विशिष्टानि [3] षोडशोनं [4] शतं कृतम् [5]।
[6] तेषां मध्ये मर्त्यलोके द्वात्रिंशदासनं शुभम् ॥२॥

teṣāṁ madhye viśiṣṭāni ṣodaśonaṁ śataṁ kṛtam /
teṣāṁ madhye martyaloke dvātriṁśadāsanaṁ śubham //2//

2. Out of them, 84 are regarded as important and among these 84, again 32 are good (enough) in this world of mortal beings.

---

1 मेव च VIII.

2 कथितं पुरा I to V, VII, XV, XVIII, XIV; अभिहितानि च XVI; कथिताः पुरा VIII.

3 षोडशशतमासनं संविशिष्यते IX.

4 षोडशानां XVIII; XIX.

5 शतम् XIX.

6 This line is missing IX.

सिद्धं पद्मं तथा भद्रं मुक्तं वज्रं च स्वस्तिकम् ।
सिंहं च गोमुखं वीरं धनुरासनमेव च ॥३॥

siddhaṁ padmaṁ tathā bhadraṁ muktaṁ vajraṁ ca svastikam /
siṁhaṁ ca gomukhaṁ vīraṁ dhanurāsanameva ca //3//

3-6. Just a group of 32 Åsanas (as mentioned here) brings success in this world of mortal beings —

Siddha, Padma, Bhadra, Mukta, Vajra, Svastika, Siṁha, Gomukha, Vīra, Dhanu, Mṛta, Gupta, Matsya. Matsyendra, Gorakṣa, Paścimittāna, Utkaṭa, Saṁkata, Mayūra, Kukkuṭa, Kūrma, Uttānakurmaka, Uttānamaṇḍuka, Vṛkṣa, Maṇḍuka, Garuḍa, Vṛṣa, Śalabha, Makara, Uṣṭra, Bhujaṅga and Yoga.

मृतं गुप्तं तथा मात्स्यं मत्स्येन्द्रासनमेव च ।
गोरक्षं पश्चिमोत्तानमुत्कटं संकटं [7] तथा ॥४॥

mṛtaṁ guptaṁ tathā mātsyāṁ matsyendrāsanameva ca /
gorakṣaṁ paścimottānamutkaṭaṁ saṁkaṭaṁ tathā //4//

4. Translation : See above group 3-6.

मयूरं कुक्कुटं कूर्मं तथा [8] चोत्तानकूर्मकम् ।
उत्तानमण्डुकं* वृक्षं मण्डुकं* गरुडं वृषम् ॥५॥

mayūraṁ kukkuṭaṁ kūrmaṁ tathā cottānakūrmakam /
uttānamaṇḍukaṁ vṛkṣaṁ maṇḍukaṁ garuḍaṁ vṛṣam //5//

5. Translation: See above group 3-6.

---

7 शकटं I to VII, IX.

8 उत्तान I to IX.

* Ms. V uses the word मण्डक instead of मण्डुक or मण्डूक.

[9] शलभं मकरं चोष्ट्रं भुजङ्गं [10] योगमासनम् ।
द्वात्रिंशदासनान्येव [11] मर्त्ये [12] सिद्धिप्रदानि [13] च ॥६॥

śalabhaṁ makaraṁ coṣṭraṁ bhujaṅgaṁ yogamāsanam /
dvātriṁśadāsanānyeva martye siddipradāni ca //6//

6. Translation : See group 3-6 on previous page.

योनिस्थानकमङ्घ्रिमूलघटितं संपीड्य गुल्फेतरं ।
मेढ्रोपर्यथ [14] संनिधाय चिबुकं कृत्वा हृदि स्थापितम् [15] ।

yonisthānakamaṅghrimūlaghaṭitaṁ saṁpīḍya gulphetaraṁ /
meḍhroparayatha saṁnidhāya cibukaṁ kṛtvā hṛdi sthāpitam /

7. Pressing the perineal region with one heel placed against it, resting the other ankle above the penis, placing the chin on the chest, (remaining) motionless with *Indriyas* (senses) under control, and gaze directed towards the middle of the eye brows.

---

9 मकरमुष्कं भुजङ्गश्च योगासनं ततः परम् IX.

10 योगिकासनम् XIX; योगासनम् I to V, VII, VIII, XV, XVII.

11 नानां तु मर्त्यलोके हि सिद्धिदा Vul., X to XIV; नं मर्त्यलोके सिद्धिप्रदायकम् VIII.

12 मर्त्यलोके I to IX, Vul., X to XV, XVII to XIX.

13 च सिद्धिदाः I to VII, IX; च सिद्धिदम् XV, XIX.

14 मेढ्रे संप्रणिधाय तत्र I to V, VII; मेढ्रे संप्रणिधाय तंतु XV, XVI; मेढ्रं संन्निधाय विदधत् IX; मेढ्रे संविनिधायमास्य.

15 स्थापिनम् I to IV, XVI; स्थायिनम् V to VII, IX, XV.

स्थाणुः संयमितेन्द्रियो ऽ चलदृशा [16] पश्यन्भ्रुवोरन्तरं [17]
[18] ह्येतन्मोक्षकवाटभेदनकरं [19] सिद्धासनं प्रोच्यते ॥७॥

sthāṇuḥ saṁyamitendriyo'caladṛśā paśyanbhruvorantaraṁ /
hyetanmokṣaka vāṭabhedanakaraṁ siddhāsanaṁ procyate //7//

This is called Siddhāsana (which) breaks open the door to Liberation.

वामोरूपरि दक्षिणं हि चरणं संस्थाप्य वामं तथा
दक्षोरूपरि, पश्चिमेन विधिना धृत्वा [20] कराभ्यां दृढम् ।
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेत्
[21] एतद्व्याधिविकारनाशनकरं पद्मासनं प्रोच्यते ॥८॥

vāmorūpari dakṣiṇaṁ hi caraṇaṁ saṁsthāpya vāmaṁ tathā /
dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṁ dṛḍham //
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgramālokayet /
etadvyādhivikaranāśanakaraṁ padmāsanaṁ procyate //8//

8. Placing the right foot on the left thigh and likewise the left on the right thigh; crossing the hands behind the back to hold the two big toes; placing the chin on the chest, one should turn the gaze to the tip of the nose. This is called Padmāsana which is capable of destroying all diseases.

---

16 पश्येत् VI, IX.

17 रन्तरे I to VIII.

18 एतन्मोक्षकपाट I to IX; एवं मोक्षविधायकं XIX; एवं मोक्ष विधायते XVII, XVIII; मोक्षं चैव विधीयते XV, XVI.

19 फलकरं XV to XIX.

20 कृत्वा Vul., VIII, X to XIX.

21 सर्वव्याधिविनाशनक्षममिदं Vul., X to XIV; एतद्व्याधिविनाशकारि यमिनां VIII; एतद्व्याधिविनाशनाशकरं XVII, XVIII; एतद्व्याधिविनाशकारणपरं XV, XVI; सर्वव्याधिविनाशनकरं XIX.

गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहितः ।
पादाङ्गुष्ठौ कराभ्यां च धृत्वा वै पृष्ठदेशतः ॥९॥

gulphau ca vṛṣaṇasyādho vyutkrameṇa samāhitaḥ /
pādaṇguṣṭhau karābhyām ca dhṛtvā vai pṛṣṭhadeśataḥ //9//

9-10. Carefully placing the ankles in the reverse manner under the scrotum; crossing the hands behind the back holding the big toes and adopting the Jālandhara (bandha), one should gaze at the tip of the nose. This is Bhadrāsana which destroys all diseases.

जालन्धरं समासाद्य [22] नासाग्रमवलोकयेत् ।
भद्रासनं भवेदेतत्सर्वव्याधिविनाशकम् ॥१०॥

jālandharaṁ samāsādya nāsāgramavalokayet /
bhadrāsanaṁ bhavedetatsarvayādhivināśakam //10//

पायुमूले वामगुल्फं दक्षगुल्फं तथोपरि ।
[22] समकायशिरोग्रीवं मुक्तासनं तु सिद्धिदम् ॥११॥

pāyumūle vāmagulphaṁ dakṣagulphaṁ tathopari
samakāyaśirogrīvaṁ muktāsanaṁ tu siddhidam //11//

11. Placing the left ankle below the anus and the right one above it, one should keep the head, the neck and the spine straight. This posture is called Muktāsana which leads to success.

---

22 गत्य IX.

23 शिरोग्रीवा समं कायं I to VIII, XV, XVI, XVIII, XIX; समकायो शिरो ग्रीवो IX.

[24] जङ्घाभ्यां [25] वज्रवत्कृत्वा गुदपार्श्वे पदावुभौ ।
वज्रासनं भवेदेतद्योगिनां [26] सिद्धिदायकम् ॥१२॥

jaṅghābhyāṁ vajravatkṛtvā gudapārśve padāvubhau /
vajrāsanaṁ bhavedetadyogināṁ siddhidāyakam //12//

12. Making the lower legs tight one should place the two feet on either side of the anus. This is called Vajrāsana. It brings success to the yogis.

जानूर्वोरन्तरे [27] कृत्वा [28] योगी पादतले उभे ।
ऋजुकायसमासीनं [29] स्वस्तिकं [30] तत्प्रचक्षते ॥१३॥

jānūrvorantare kṛtvā yogī pādatale ubhe /
ṛjukāyasamāsīnaṁ svastikaṁ tatpracakṣate //13//

13. Placing the soles of the two feet between the knees and thighs, one should sit erect. This is called Svastikāsana.

---

24 जङ्घयोर् I to VII.

25 बल VIII.

26 सिद्धिकारणम् VI, VIII; योगसिद्धिदम् IX.

27 जानुनीरन्तरे I, जानुनोरन्तरे II to VII.

28 योगी कृत्वा VI, VIII.

29 ऋजुकायः समासीत Vul., X to XIV; ऋजुकायं समासीनः I to V, VII; ऋजुकायः समासीनः VIII, XV to XIX.

30 तं IX.

गुल्फौ च वृषणस्याधो व्युत्क्रमेणोर्ध्वतां [31] गतौ ।
चितियुग्मं [32] भूमिसंस्थं [33] करौ [34] च जानुनोपरि ।।१४।।

gulphau ca vṛṣaṇasyādho vyutkrameṇordhvataṁ gatau /
citiyugmaṁ bhūmisaṁstthaṁ karau ca jānunopari //14///

व्यात्तवक्त्रो [35] जलन्ध्रेण नासाग्रमवलोकयेत् ।
सिंहासनं भवेदेतत्सर्वव्याधिविनाशकम् [36] ।।१५।।

vyāttavaktro jalandhreṇa nāsāgramavalokayet /
siṁhāsanaṁ bhavedetatsarvavyādhivināśakam //15//

14-15. One should place the two ankles kept upwards crosswise under the scrotum, front part of the head of tibia on the ground, hands on the knees, open the mouth, adopt Jālandhara bandha and fix the gaze on the tip of the nose. This is Siṁhāsana, the destroyer of all diseases.

---

31 तां ग्रंतः I to V; ताग्रतः VI, VIII; तां गतः XV; ताग्रजः IX.

32 चितिमूलौ I to III, V to VII, IX, XVII; चितिमूलं IV; चिन्मूलौ VIII; चितिमूलो XV, XVI, XIX.

33 संस्थौ I to VII, IX, XVII; संस्थाप्य VIII; संस्थः XV, XVI, XVIII, XIX.

34 हस्तौ कृत्वा च जानुनोः Vul., X to XIV; कृत्वा च जानुनोपरि XV to XVII, XIX; कृत्वा च जानुनोः XVIII.

35 व्यक्तवक्त्रो I to V, VII; जालन्धरं व्यात्तवक्त्रं VI; व्यक्तवक्त्र जलंधरं च VIII, IX; व्यक्ताव्यक्तौ जलधं च XV; व्यक्तवक्त्रो जलधं च XVI, XVII.

36 नम् VIII.

पादौ च [37] भूमौ संस्थाप्य पृष्ठपार्श्वे निवेशयेत् ।
स्थिरं कायं समासाद्य गोमुखं गोमुखाकृतिः ॥१६॥

pādau ca bhūmau saṁsthāpya pṛṣṭhapārśve niveśayet /
sthiraṁ kāyaṁ samāsādya gomukhaṁ gomukhākṛtiḥ //16//

16. Placing the two feet on the ground by the side of the buttocks and keeping the body steady is Gomukhāsana, resembling the mouth of a cow.

एकं पादमथैकस्मिन्विन्यसेदूरुसंस्थितम् ।
इतरस्मिंस्तथा पश्चाद्वीरासनमितीरितम् [38] ॥१७॥

ekaṁ pādamathaikasminvinyasedūrusaṁsthitam /
itarasmiṁstathā paścādvirasanamitīritam //17//

17. Placing one foot on the other thigh and the other foot under the other thigh is called Vīrāsana.

प्रसार्य पादौ भुवि दण्डरूपौ करौ [39] च पृष्ठे धृतपादयुग्मम् ।
[40] कृत्वा धनुर्वत्परिवर्तिताङ्गं निगद्यते [41] वै धनुरासनं [42] तत् ॥१८॥

prasārya pādau bhuvi daṇḍarūpau karau ca pṛṣṭhe
dhṛtapādayugmam /
kṛtvā dhanurvatparicartitāṅgaṁ nigadyate vai dhanurāsanaṁ tat //18//

18. Stretching the legs on the ground like a stick (lying prostrate) and catching hold of the toes with the hands and curving the body like a bow is called Dhanurāsana.

---

37 भूमौ च I to VII; च भुवि VIII, IX.

38 मिदं विदुः VI, VIII, IX; मिति स्मृतम् XVI.

39 करद्वयात्तङ्गुलिपादयुग्मम् Vul., X to XIV; करौ च पृष्टं... I to V; कर्णौ च पृष्ठा VI, VIII; कर्णौ च पृष्टं ... VII; कर्णौ च पृष्ट्वा IX.

40 तु तुल्यं परि ... VIII; धनुस्तुल्यविवर्ति ... I to VII, XVI; धनुस्तुल्यपरि ... XV, XVIII, XIX.

41 निगद्यते सौ VI; निगद्यते योगि VIII; निगद्य योगी XVI to XIX; निधाय योगी XV; निगद्यते योगिभिर् IX.

42 नो ऽयं VIII, IX; नं च VI.

उत्तानं शववत् भूमौ [43] शयनं तु शवासनम् ।
शवासनं [44] श्रमहरं चित्तविश्रान्तिकारणम् ॥१९॥

uttānaṁ śavavat bhūmau śayanaṁ tu śavāsanam /
śavāsanaṁ śramaharaṁ cittaviśrāntikāraṇam //19//

19. Lying supine on the ground like a dead body, is called Savāsana which removes fatigue and gives relief to the mind.

जानूर्वोरन्तरे [45] पादौ कृत्वा पादौ च गोपयेत् ।
[46] पादोपरि च संस्थाप्य गुदं गुप्तासनं विदुः ॥२०॥

jānūrvorantare pādau kṛtvā pādau ca gopayet /
pādopari ca saṁsthāpya gudaṁ guptāsanam viduḥ //20//

20. Hide the two feet placing them between the knees and thighs and place the anus on the feet. This is called Guptāsana.

---

43 शयानं I to IX, XV to XVII.

44 सर्वासन VIII, IX.

45 जानुनोरन्तरे I to VII, IX, XV.

46 पदोपरि Vul., X to XIV; पादौपरि I to VI; पादयोपरि VIII; पादोरुपरि IX.

मुक्तपद्मासनं कृत्वा [47] उत्तानशयनं [48] चरेत् ।
कूर्पराभ्यां शिरो वेष्टयं [49] रोगध्नं [50] मात्स्यमासनम् ॥२१॥*

muktapadmāsanaṁ kṛtvā uttānaśayanaṁ caret /
kūrparābhyām śiro veṣṭyaṁ rogaghnaṁ mātsyamāsanam //21//

21. Assuming the Mukta Padmāsana (i.e. without the crossing of the hands) lie supine, surrounding the head by the two elbows. This is Matsyāsana, the destroyer of diseases.

उदरं पश्चिमाभासं [51] कृत्वा [52] तिष्ठत्ययत्नतः ।
[53] नम्रितं वामपादं हि दक्षजानूपरि न्यसेत् ॥२२॥

udaraṁ paścimābhāsaṁ kṛtvā tiṣṭhatyayatnataḥ /
namritaṁ vāmapādaṁ hi dakṣajānūpari nyaset //22//

22. Withdrawing the abdomen at ease towards the back; then bending the left leg and placing the foot at the right knee.

---

47 विज्ञात IX.

48 हचुत्तान Vul., X to XIV.

49 वेष्टच II to IX, XV to XIX; वेष्ट्वा I.

50 मत्स्यास्नं तु रोगहा I to IX, XV to XIX.
* After this follows the verse प्रसार्य पादौ etc. on पश्चिमतान in VII to IX, XV, XVI; and जानूर्वो etc. on गोरक्षासन XIX.

51 पश्चिमतानं I to V, VIII, IX; पश्चिमोत्तान VI, VII.

52 उत्तिष्ठति यत्नतः I to V, VII; उत्तिष्ठ संयतः VI; उत्तिष्ठ यत्नतः VIII, IX.

53 नम्रांगं I to IX, XV, XVII to XIX; निम्नांगं XVI.

तत्र याम्यं कूर्परं च वक्त्रं[54] याम्यकरे ऽपि च।
भ्रुवोर्मध्ये गता दृष्टिः पीठं[55] मात्स्येन्द्रमुच्यते[56] ॥२३॥ †

tatra yāmyaṁ kūrparaṁ ca vaktraṁ yāmyakare'pi ca /
bhruvormadhye gatā dṛṣṭiḥ pîthaṁ māstsyendramucyate //23//

23. ... place on this knee the right elbow also. Then placing the chin on the right arm fix the gaze between the eye-brows. This is called the Matsyendrāsana.

जानूर्वोरन्तरे पादौ उत्तानौ[57] व्यक्तसंस्थितौ।
गुल्फौ चाच्छाद्य हस्ताभ्यामुत्तानाभ्यां[58] प्रयत्नतः ॥२४॥

jānūrvorantare pādau uttānau vyaktasaṁsthitau /
gulphau cācchādya hastābhyamuttānābhyāṁ prayatnataḥ //24//

24. Keeping the two feet turned upwards between the knees and the thighs; hiding the ankles with upturned hands and

54 याम्यकरे च वक्त्रकं I to IX, XV to XIX.

55 पीठं मत्स्येन्द्र I to V, VII, IX, XVIII; पीठं माहेंद्र VIII; पश्चिमोत्तानमासनम् VI.

56 वदन्ति वा IX.

† After this appears the verse अंगुष्ठाभ्यामवष्टभ्य on उत्कटासन VIII, IX; after this description of गोरक्षासन XVI, XVIII; after this description of पश्चिमोत्तानासन.

57 पादावुत्तानौ Vul., X to XIV; पादौ उत्ताना XV, XVI, XVIII, XIX.

58 कुर्यात्प्रयत्नतः सुधि III, V; सुधिः कुर्यात्प्रयत्नतः IV.

कण्ठसंकोचनं कृत्वा नासाग्रमवलोकयेत् ।
गोर क्षासनमित्याहुर्योगिनां [59] सिद्धिकारणम् ॥२५॥ ‡

kaṇṭhasaṁkocanaṁ kṛtvā nāsāgramavalokayet /
gorakṣāsanamityāhuryoginām siddhikāraṇam //25//

25. .. contracting the throat, one should gaze at the tip of the nose. This is called Gorakaṣāsana which brings success to the yogis.

प्रसार्य पादौ भुवि दण्डरूपौ [60] विन्यस्तभालं चितियुग्ममध्ये [61] ।
*** यत्नेन पादौ च धृतौ कराभ्यां [62] तत्पश्चिमोत्तानमिहासनं स्यात् ॥२६॥ †**

prasārya pādau bhuvi daṇḍarūpau vinyastabhālaṁ citi yugmamadhye /
yatnena pādau ca dhṛtau karābhyāṁ atpaścimottānamihāsanaṁ syāt //26//

26. Stretching the two legs on the ground like a stick, placing the fore-head between the two front parts below the knees and holding the toes with the hands is called Paścimottāna Āsana.

---

59 त्याह Vul., X to XV, XVII.
‡ After this appears verse उदरं पश्चिमं तानं on मत्स्येन्द्रासन in VIII and IX.

60 संन्यस्त I to IX, XV to XVII.

61 दंड VIII.

62 योगेन्द्रपीठं पश्चिमतानमाहु: I to V, VII, VIII, XV to XIX;
योगेन्द्रवित् पश्चिमतानमाह IX.
* मत्स्येन्द्रपीठं जठराग्निदीप्तं कुर्याद्रोगं च ज्वरा विनाशनम् VI.
† This verse is as follows in XII, XIV : प्रसार्य पादौ भुवि दण्डरूपौ दोर्भ्यां पदाग्रद्वितयं गृहीत्वा । जानूपरिन्यस्तललाटदेशो वसेदिदं पश्चिमतानमाहु: ॥ This is obviously reproduced from हठप्रदीपिका.

अङ्गुष्ठाभ्यामवष्टभ्य धरां गुल्फौ [63] च खे गतौ ।
तत्रोपरि गुदं न्यस्य [64] विज्ञेयं [65] तूत्कटासनम् ॥२७॥

aṅguṣṭhābhyāmavaṣṭabhya dharāṁ gulphau ca khe gatau
tatropari gudaṁ nyasya vijñeyaṁ tūtkaṭāsanam //27//

27. Firmly fixing two big toes on the ground, the ankles being raised up in the air and placing the anus on the ankles is called Utkaṭāsana.

[66] वामपादचितेर्मूलं [67] विन्यस्य [68] धणीतले ।
पाददण्डेनयाम्येन वेष्टयेद्वामपादकम् ।
जानुयुग्मे [69] [70] करयुगमेतत्संकटासनम् [71] ॥२८॥

vāmapādacitermūlaṁ vinyasya dharaṇītale
pādadaṇḍena yāmyena veṣṭayedvāmapādakam /
jānuyugme karayugametatsaṁkaṭāsanam //28//

28. Placing the part below the left knee on the ground and, encircling the left foot with the right leg, place the hands on the knees. This is called Saṁkaṭāsana.

---

63 गुल्फे I to VII, XV, XVI, XVIII, XIX.

64 न्यसेत् I to III, V, VII; न्यस्तं VIII.

65 विज्ञाय I to V.

66 वामपादं.... Vul., I to III, V to VII, IX to XIX.

67 चितिर्मूलं III to V; चितौ मुलं VI, IX.

68 संन्यस्य I to IX, XV to XIX.

69 जानुनीर्हि I; जानुनो हि III to V, VII जानुयुग्मं VIII.

70 करयुग्मं I to III, V to VII, IX, XVII; करौ युग्मं XV, XVI; करे युग्मं IV, VIII.

71 शकटमासनम् IV; विज्ञेयं शङ्कटासनम् IX.

[72] पाण्योस्तलाभ्यामवलम्ब्य भूमिं तत्कूर्परस्थापितनाभिपार्श्वम् ।
उच्चासनो[73] दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति[74] पीठम् ॥२९॥

pāṇyostalābhyāmavalambya bhūmiṁ
tatkūrparasthāpitanābhipārśvam /
uccāsano daṇḍavadutthitaḥ khe
māyūrametatpravadanti pīṭham //29//

29. Placing the palms of the two hands on the ground and the navel on the elbows, raise the body like a stick (parallel to the ground). This is called Mayūrapīṭha.

बहु कदशनभुक्तं[75] भस्म कुर्यादशेषं
जनयति जठराग्निं जारयेत्कालकूटम् ।
हरति सकलरोगानाशु गुल्मज्वरादीन्
भवति[76] विगतदोषं[77] ह्यासनं श्रीमयूरम् ॥३०॥*

bahu kadaśanabhuktaṁ bhasma kuryādaśeṣaṁ
janayati jaṭharāgniṁ jārayetkālakūṭam /
harati sakalarogānāśu gulmajvarādīn
bhavati vigatadoṣaṁ hyāsanaṁ śrīmayūram //30//

30. The esteemed Mayūrāsana (which) burns up all the overaten, unwholesome food, stimulates gastric heat, digests the deadliest poison and quickly cures diseases like tumour and fever, is harmless.

---

72 धरामवष्टव्य करद्वयाभ्याम् I to VII; धरामवष्टभ्य करयोस्तलाभ्याम् VIII, IX, XV to XIX; धरामवष्टभ्य करद्वयेन XI.

73 उच्चासने I to VIII.

74 मयूर I to VIII, XV.

75 भुक्त्वा IX.

76 प्रभवति न च दोषः VI.

77 दोषानासनं IX; दोषमासनं XVII.

* The whole verse is missing in I to V, VII, VIII, XV, XVI, XVIII.

पद्मासनं समासाद्य जानूर्वोरन्तरे करौ ।
कूर्पराभ्यां समासीनो [78] उच्चस्थः [79] कुक्कुटासनम् ॥३१॥

padmāsanaṁ samāsādya jānūrvorantare karau /
kūrparābhyāṁ samāsîno uccasthaḥ kukkuṭāsanam //31//

31. Assuming the Padmāsana (posture), inserting the arms between the thighs and the calves, and placing the palms on the ground, support the body on the (erect) elbows (holding it) high up. This is Kukkuṭāsana.

गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहितौ ।
ऋजुकायशिरोग्रीवं कूर्मासनमितीरितम् [80] ॥३२॥

gulphau ca vṛṣaṇasyādho vyutkrameṇa samāhitau /
ṛjukāyaśirogrîvaṁ kūrmāsanamitîritam //32//

32. Placing the two ankles everted under the scrotum keep the spine, the neck and the head straight. This is called Kūrmāsana.

कुक्कुटासनबन्धस्थं कराभ्यां धृतकन्धरम् ।
पीठं [81] कूर्मवदुत्तानमेतदुत्तानकूर्मकम् ॥३३॥ †

kukkuṭāsanabandhastthaṁ karābhyāṁ dhṛtakandharam /
pīṭhaṁ kūrmavaduttānametaduttānakūrmakam //33//

33. Assuming the Kukkuṭāsana, hold the neck with arms and remain straight like a tortoise. This is called Uttānakūrmakāsana.

---

78 समासीन Vul. X to XIV; समासीनं VIII, IX, XVIII, XIX.

79 मंचस्थः I, IV to VI, XV, XVI, XVIII, XIX.

80 वदन्ति तत् VI; वदन्ति तम् IX; मिदं विदुः VIII.

81 खगः I, II, VII; खग III to V; शेते VI, VIII, IX.

† After this is described उत्तानमण्डुकासन in XV, XVI.

पृष्ठदेशे [82] पादतलावङ्गुष्ठौ [83] द्वौ च संस्पृशेत् ।
जानुयुग्मं पुरस्कृत्य [84] साधयेन्मण्डुकासनम् ॥३४॥ §

pṛṣṭhadeśe pādatalaṅguṣṭhau dvau ca saṁspṛśet /
jānuyugmaṁ puraskṛtya sādhayenmaṇḍukāsanam //34//

34. For adopting Maṇḍukāsana the soles are placed under the buttocks, the two big toes touching each other and the knees are kept wide apart.

[85] मण्डुकासनमध्यस्थं [86] कूर्पराभ्यां धृतं शिरः ।
[87] एतद्भेकवदुत्तानमेतदुत्तानमण्डुकम् ॥३५॥

maṇḍukāsanamadhyasthaṁ kūrparābhyāṁ dhṛtaṁ śiraḥ /
etadbhekavaduttānametaduttānamaṇḍukam //35//

35. While in Maṇḍukāsana, hold the head by the elbows. This is Uttānamaṇḍukāsana which resembles an upright frog.

---

82 पादतलौ पृष्ठदेशे I to IX, XVI to XIX.

83 अंगुष्ठे द्वे II, VII, IX, XV to XVIII; अंगुष्टे हृदे I, III to V; अंगुष्ठाग्रे च VI; अंगुष्ठे द्वौ XIX.

84 कृत्वा VIII, IX.

§ This is described after उत्तानमण्डुकासन and वृक्षासन in XVI, XVIII.

85 मण्डूक XV to XVII; मण्डक V.

86 मध्यस्थ: I to V, VII, VIII; बंधस्थ: VI; बद्धस्था: IX.

87 एतदेव कर उत्तान I to VII; शेते च करदुत्तान VIII; शेते भेकवदुत्तान IX.

वामोरुमूलदेशे च याम्यं पादं निधाय वै ।
तिष्ठेत्तु [88] वृक्षवद्भूमौ वृक्षासनमिदं विदुः ॥३६॥ ‡

vāmorumūladeśe ca yāmyaṁ pādaṁ nidhāya vai /
tiṣṭhettu vṛkṣavadbhūmau vṛkṣāsasanamidaṁ viduḥ //36//

36. Placing the right foot on the root of the left thigh, stand like a tree on the ground. This is called Vṛkṣāsana.

जङ्घोरुभ्यां धरां पीड्य स्थिरकायो द्विजानुना ।
जानूपरि करद्वन्द्व [89] गरुडासनमुच्यते ॥३७॥

jaṅghorubhyāṁ dharāṁ pīḍya sthirakāyo dvijānunā /
jānūpari karadvandvaṁ garuḍāsanamucyate //37//

37. Firmly fixing the legs and the thighs on the ground, keeping the body steady with the (help of the) two knees, place hands on the knees. This is called Garuḍāsana.

---

88 तिष्ठति I to V, VII to IX.
‡ After this is described मण्डुकासन in XV, XVI, XIX.

89 युग्मं I to IX, XV to XIX.

[90] याम्यगुल्फे पायुमूलं [91] वामभागे [92] पदेतरम् [93] ।
विपरीतं स्पृशेद्भूमिं वृषासनमिदं [94] भवेत् ॥३८॥

yāmyagulphe pāyumūlaṁ vāmabhāge padetaram /
viparītaṁ spṛśedbhūmiṁ vṛṣāsanamidaṁ bhavet //38//

38. For assuming the Vṛṣāsana pose one has to place the anus on the right ankle and the upturned left foot touching the ground on the left side.

अध्यास्य [95] शेते [96] करयुग्मवक्ष [97]
आलम्ब्य [98] भूमिं करयोस्तलाभ्याम् [99] ।
पादौ च शून्ये च वितस्ति चोर्ध्व [100]
वदन्ति पीठं शलभं मुनीन्द्राः ॥३९॥

adhyāsya śete karayugmavakṣa
ālambyabhūmiṁ karayostalābhyām /
pādau ca śūnye ca vitasti cordhvaṁ
vadanti pīṭhaṁ śalabhaṁ munîndrāḥ //39//

39. Lie prone pressing the ground with the palms placed on either side of the chest and raise legs together nine inches high in the air. This is called Śalabhāsana by eminent sages.

---

90 वाम VI.
91 पादमूलं I to VII, XVI.
92 पादे I to VII.
93 तथेतरम् III to VI.
94 तदेव हि VI, IX; सरोवही VIII.
95 अध्यास्य IX, XV; अध्यास XVI, XVII; अध्यास्यते VIII.
96 पद I to VII.
97 वद्धे I to V, VII; वक्षे VI, IX, XV, XVIII, XIX; वक्ष्य VIII.
98 भूमिमवष्टव्य I to IX, XV to XIX.
99 करद्वयाभ्याम् VI.
100 चोर्द्धे IV to VI; चार्द्धे VIII; पौड्गं IX.

अध्यास्य [101] शेते हृदयं निधाय भूमौ च पादौ प्रविसार्यमाणौ [102] ।
शिरश्च [103] धृत्वा करदण्डयुग्मे देहाग्निकारं मकरासनं तत् [104] ॥४०॥*

adhyāsya śete hṛdayaṁ nidhāya
bhūmau ca pādau pravisāryamāṇau /
śiraśca dhṛtva karadaṇḍayugme
dehāgnikāraṁ makarāsanaṁ tat //40//

40. Lie prone, the chest touching the ground and the two legs stretched out. Hold the head with the two arms. This is Makarāsana that increases the heat of the body.

[105] अध्यास्य शेते पदयुग्मव्यस्तं [106]
पृष्ठे निधायापि धृतं कराभ्याम् ।
आकुञ्च्य [107] सम्यग्ध्युदरास्यगाढं
[108] औष्ट्रं च पीठं यतयो [109] वदन्ति ॥४१॥

adhyāsya śete padayugmavyastaṁ
pṛṣthe nidhāyāpi dhṛtaṁ karābhyām /
ākuñcya samyagdhyudarāsyagāḍhaṁ
auṣṭraṁ ca pīṭhaṁ yatayo vadanti //41//

41. Lie prone with the legs upturned and crossed. Holding the crossed legs with hands, contract forcibly the abdomem and the mouth. This is called Uṣṭrāsana by the sages.

---

101 शेते अध्यास्यो VI.

102 च प्रसार्यमाणौ Vul., VI, VIII, XV to XIX.

103 शिरं शांति चाग्रं करदण्डयुग्मं I to VII; शिरसाति चाग्रं VIII, XI; शिरे च धृत्वा XV.

104 मकरासनोयं VIII.

* This verse is not found in IX.

105 अधास्य VII, IX, XV.

106 व्यस्तः I to VII.

107 आकुञ्चयेच्चर्मगुदावगाढं I to V.

108 उष्ट्रैव I to V, VII.

109 योगिनो I to VII, XV, XVII, XVIII.

[110] अङ्गुष्ठनाभिपर्यन्तमधोभूमौ च विन्यसेत् [111] ।
धरां करतलाभ्यां धृत्वोर्ध्वशीर्षः फणीव हि ॥४२॥

aṅguṣṭhanābhiparyantamadhobhūmanu ca vinyaset /
dharām karatalābhyāṁ dhṛtvordhvaśīrṣaḥ phaṇīva hi //42//

42. Let the lower part of the body from the toes upto the navel touch the ground. Place the palms on the ground and raise the head like a serpent.

देहाग्निर्वर्धते नित्यं सर्वरोगविनाशनम् ।
जागर्ति भुजगी देवी भुजङ्गासनसाधनात् [112] ॥४३॥

dehāgnirvardhate nityaṁ sarvaṭogavināśanam /
jāgarti bhujagī devī bhujaṅgāsanasādhanāt //43//

43. By practising (this) Bhujaṅgāsana Kuṇḍalinī is aroused, heat of the body increases and all diseases are destroyed.

उत्तानौ चरणौ कृत्वा संस्थाप्योपरि [113] जानुनोः ।
आसनोपरि संस्थाप्य चोत्तानं करयुग्मकम् ॥४४॥

uttānau caraṇau kṛtvā saṁsthāpyopari jānunoḥ /
āsanopari saṁsthāpya cottānaṁ karayugmakam //44//

44-45. Turning the feet upwards and placing them on the (opposite) knees and keeping the hands on the seat with the palms turned upwards draw in air by inhaling and fix the gaze on the tip of the nose. This is Yogāsana assumed by the Yogis for practice of Yoga.

---

110 पादांगुष्ठौ नाभिदेशं अधोभूमौ च विन्यसेत् VI, VIII, IX, XI.

111 विनिन्यसेत् Vul., X to XIV.

112 साधनाद्भुजङ्गासनम् I to IX, XV, XVIII, XIX; साधयेद्भुजङ्गासनम् VI.

113 संस्थाप्य जानुनोपरि I to IX, XV to XIX.

[114] पूरकैर्वायुमाकृष्य नासाग्रमवलोकयेत् ।
योगासनं भवेदेतद्योगिनां योगसाधने [115] ॥४५॥

pūrakairvāyumākṛṣya nāsāgramavolokayet /
yogāsanaṁ bhavedetadyogināṁ yogasādhane //45//

45 Translation : See previous page.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे [116] आसनप्रयोगो नाम द्वितीयोपदेशः ।

iti śrī gheraṇḍasaṁhitāyāṁ gheraṇḍacaṇḍasaṁvāde
ghaṭasthayoge āsanaprayogo nāma dvitīyopadeśaḥ /

Thus ends the Second Lesson called Āsanaprayoga of Ghaṭasthayoga in Gheraṇḍa-Caṇḍa dialogue of Gheraṇḍa Saṁhitā.

---

114 पूरकं III to VII.

115 सिद्धये VI, VIII; साधनम् XV, XVI.

116 घटयोगे XIX.

NOTES

LESSON II

In the following notes the reader will find the main features of the Åsanas and their variations according to different texts on Hatha Yoga and traditional practices.

Verse II-7 : Siddhāsana - the main features of its technique are :

1. The heel of one leg, usually the left, is to be set tightly against the perineum and the heel of other leg to be placed against the pubic bone.
2. Jālandhara bandha.
3. Bhrūmadhya dṛṣṭi.
4. Except for the neck, the spine is to be erect.
5. The hands and fingers to be arranged to form Jñānamudrā or the hands may rest on the knees.

H.P I-36 gives a variation wherein the left ankle is arranged on the generative organ and over the left ankle is placed the right ankle.

मेढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।
गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥

H.P. 37 states that the Siddhāsana is also called Vajrāsana, Muktāsana and Guptāsana; but Jyotsnā notes that there are slight differences in the technique of these latter in the form of arrangement of legs accordings to the expert on Åsanas.

It may be noted that G.Ś.-8 and Ś.S.III-102, 103 which describe the Siddhāsana, do not include Jālandharabandha in the technique of Siddhāsana, but they emphasize the erect and steady position of the body. It is mainly a meditative pose and practised for spiritual culture.

Verse II-8 : Padmāsana - The main features of the technique are :

1. Feet to be placed in the opposite groins, the soles being upturned,

the heels almost meeting in front of the pubic bone and pressing on the abdomen adjacent to it.

2. On the heels thus brought together, the left hand to be spread out with its palm upturned and on it the right hand placed similarly.
3. Jālandharabandha.
4. Nāsāgradṛṣṭi.
5. Except for the neck, the spine is to be erect.
6. Mūlabandha is not prescribed by Gheraṇḍa or Gorakṣa but it is suggested in S.S. II-108 and H.P. I-46 by the words "उत्थाप्य पवनं शनैः।"

The Padmāsana described in Gh. Ś.-II-8, G.Ś.-9 and H.P. I-44 is popularly known as Baddha Padmāsana.

TBU Mantr. 39 and 40 describe Padmāsana and Baddha Padmāsana separately as follows :

ऊर्वोरुपरि वै धत्ते यदा पादतलें उभे।
पद्मासनं भवेदेतत्सर्वव्याधि विषापहम् ॥
पद्मासनं सुसंस्थाप्य तदंगुष्ठद्वयं पुनः।
व्युत्क्रमेणैंव हस्ताभ्यां बद्धपद्मासनं भवेत् ॥

The Padmāsana is a meditative pose and practised principally for spiritual purposes.

Verse II-9,10 : Bhadrāsana - Gh.S. gives the following as the main features of the technique of Bhadrāsana :

1. Placing the feet on the two sides of the perineum, with toes turned backwards.
2. Crossing the hands behind the back and holding the big toes.
3. Jālandhara bandha, and
4. Nāsāgradṛṣṭi.

The word "Vyutkrama" is very important in the description of the technique since it marks the difference with the variety of Bhadrāsana given in H.P. I-53, 54. For discussion on the word "Vyutkrama" refer to Y.M. Vol. X, No. 1, pp. 28-33.

According to H.P. I-53, the two ankles are placed on the two sides of the perineum, respectively (i.e. the left ankle to the left side and the right ankle to the right side).

"सव्यं गुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे।"

H.P. I-54 says that this Bhadrāsana is also called Gorakṣāsana. But Gh. S. II-24, 25 describes different technique of Gorakṣāsana.

Verse II-11 : Muktāsana-TBU, Mantr. 46 describes Muktāsana as 'pressing the two sides of the perineum with crossed heels'. DU-III-9 gives a variation which according to H.P. I-36 is called Siddhāsana.

Verse II-12 : Vajrāsana - The main features of its technique are :

1. The two feet with their soles upturned lie on the two sides of the buttocks, the heels being kept by the side of the corresponding hip-joint and the two sets of the toes lie pointing to each other with some space left between them.
2. The knees are brought together almost touching each other.
3. Sitting erect on the buttocks holding the spine straight.
4. The palms of the hands cover the knees.
5. The eyes are closed.

The name of Vajrāsana is sometimes used for Sidhāsana also. However, the technique of these two differs. This Āsana is generally practised for spiritual purposes.

Verse II-13 : Svastikāsana - the main features of its technique are :

1. The legs to be crossed just above the ankles and the two feet to be placed against the opposite groins, the soles being in close touch with the opposite thighs.
2. The spine to be kept erect.
3. The palms of the hands may cover the knees.
4. The eyes may be closed or the Nāsāgradṛṣti or Bhrūmadhyadṛṣti may be practised.

This is a meditative pose. Jyotsnā on H.P. I-19 remarks that in place of 'Jānūrvorantare' the reading 'Janghorvoriti' may be accepted.

Verse II-14, 15 : Siṁhāsana- The main features of its technique are :

1. The two ankles to be crossed and placed on the two sides of the perineum.

2. The knees to rest on the ground. Sitting evenly on heels the buttocks are lifted up from behind.
3. The palms placed on the corresponding knees, the fingers being spread out in an imitation of the Lion's paws;
4. With wide open mouth, the tongue is stretched out to its utmost limit.
5. Nāsāgraḍṛṣṭi.
6. Jālandharabandha.

This posture is a fine exercise which facilitates formation of the three Bandhas, namely, Uḍḍiyāna, Jālandhara and Mūla as stated in H.P. I-52.

Verse II-16 : Gomukhāsana - The technique is as follows :

1. Placing the right ankle by the side of the left hip and similarly the left ankle by the side of the right hip, the knees coming one over the other.
2. The hands are comfortably placed on the knees.

Another popular variety of Gomukhāsana which may be called Baddhahasta Gomukhāsana requires the hands to be braced on the back, left hand coming from below and the right hand coming from above over the right shoulder. This arrangement of hands is not suggested in any old text, but is generally practised. BS, a modern printed text, however, gives the description of this arrangement of hands as follows :

"ऊर्ध्वतो दक्षिणं हस्तं पृष्ठदेशे नयेत्तथा ।
अधस्तात्सव्यहस्तं तु तर्जन्या तर्जनीं ग्रियात् ॥"

Haṭhayoga and A.S. do mention the arrangement of hands. But it is different from that of the popular method. These texts suggest to hold the big toes by the hands crossed at the back in Gomukhāsana.

For detailed description of Gomukhāsana and its varieties refer to Y.M. Vol. XVIII, No. 1, 41-44.

Verse II-17 : Vīrāsana - The technique of Vīrāsana involves placing of one foot on the other thigh and turning the other foot backwards. This variety of Gh. S. differs from the one given in H.P. I-21.

In H.P. variety one foot (say, the right) is placed on the left thigh and the left foot under the right thigh. This is also known as Ardhāsana (Yogavārtika, II-46) or Ardhapadmāsana. Besides H.P., this variety is described by other Yogic texts such as Ś.U. III-4, TBU 37, A.S. XXX-39 and Tattvavaiśāradi II-46. Traditions differ in the use of the upper foot being placed on the other thigh. J.U. III-6 prescribes left foot to be kept on the right thigh, while Brahmānanda in his Jyotsnā recommends right foot to be placed on the left thigh. But H.P. permits both these variations. Although there is no mention about the arrangement of hands in Vīrāsana, it being a meditative pose, the hands are comfortably placed on the knees.

Verse II-18 : Dhanurāsana - Its technique-

1. In prone lying position one extends his hands.
2. Legs are bent in knees.
3. Big toes are held with respective hands.
4. The trunk and knees are raised simultaneously giving backward bend to the spine.

In order to have a firm grip of the legs Swami Kuvalayananda recommends legs to be held at the ankles.

H.P.-25 describes a different variety of Dhanurāsana which may be called Ākarṣaṇa Dhanurāsana to differentiate from the above variety. For details of Ākarṣaṇa Dhanurāsana refer to Y.M. Vol. IX, No. 4, pp. 42-45.

Verse II-19 : Śavāsana - Its technique involves :

1. Lying supine with keeping the legs and hands comfortably.
2. Eyes closed; No movement of the body.
3. Rhythmic and deeper flow of breath.
4. Mind to be concentrated upon the moving breath.

Śavāsana aims at complete relaxation of the body and mind. The H.P. I-32 and Gh. S. II-19 have identical description. Śavāsana prepares a person for his Prāṇāyāmic practices which come after Āsanas. Clinically it has been found very effective in the disorders of psycho-somatic origin. Cardiologists like Dr. Datey are favouring the practice of Śavāsana in the management of Hypertension.

Verse II-20 : Guptāsana - Its technique consists of hiding the two feet between the knees and thighs in such a manner that the feet come under the anus. The significance of the word "Gupta" in this āsana is due to the fact that the feet are hidden (not seen).

H.P. I-37 states that Guptāsana is a synonym for Siddhāsana. Brahmānanda commenting on this informs us about different technique of Guptāsana. When the heels are arranged right over the left and placed on the generative organ, it is Guptāsana. Obviously, here the significance of the "Gupta" is due to the generative organ kept hidden.

Verse II-21 : Matsyāsana-The main features of the technique are :

1. The feet with their upturned soles are set in the opposite groin.
2. Lying supine on the ground.
3. The head is covered with the elbows.

This technique differs from the one that is generally practised. Swami Kuvalayananda describes this āsana in his book 'Āsanas' as turning the head backward and resting it on the ground with arched back and the big toes are grasped with hands to help maintain the arched back. He has attached a great importance to the arched position of the head to stimulate proper functioning of the thyroids and parathyroids.

The prefix "mukta" in "Muktapadmāsana" has been used to suggest cross-legged position only. It differs from the description of Padmāsana given earlier (Gh. S. II-8). In order to differentiate from the former the latter may be called "Baddhapadmāsana" though it is not specifically stated so. The word 'Muktapadmāsana' occurs only once in the whole text.

Verse II 22-23 : Matsyendrāsana - The main features of this posture are:

1. The right heel is placed against the left groin and the left foot is set on the right side of the right knee.
2. The right elbow on the left knee.
3. The chin rests on the palm of the right hand. The left hand is swung back and catches the right leg above the ankle.
4. The trunk to be rotated to the left and the head also is swung to the left.

5. The gaze is fixed between the eye-brows.

The description of Matsyendrāsana given in Gh. S. is not complete. H.P. I-26 along with the commentary of Brahmānanda, however, provides us complete information about the technique and its effects. The difference in the techniques of Gh. S. and H.P. seems to lie in the fact that the hand crossing the leg is extended to grasp the big toe according to the latter, while the hand is bent in the elbow crossing the raised knee and the chin rests on the palm of the hand according to the former.

Verse II-24, 25 : Gorakṣāsana - Its technique :

1. The feet with upturned soles are placed between the opposite shanks and the thighs.
2. The heels to be covered with hands, the palms being upturned.
3. Jālandhara bandha.
4. Nāsāgra dṛṣṭi.

This āsana has a very close resemblance with Padmāsana. The foot-lock adopted in this āsana is a little loose as compared to that of Padmāsana. From the arrangement of feet one could safely treat this āsana as a lead up practice to Padmāsana.

H.P. I-54 says that Gorakṣāsana is a synonym of Bhadrāsana. But Gh. S. gives another technique of Bhadrāsana as distinct from of H.P. This is popularly known as Gorakṣāsana.

Verse II-26 : Pacimottānāsana - Its technique :

1. The legs are fully stretched out and kept close to each other.
2. The hands with hooks of forefingers catch the respective toes.
3. Bending forward, the forehead rests on the knees.
4. The hands being bent, the elbows touch the ground.

This is an important traditional āsana which tones up nerves supplying the pelvic organs and arising from the lumbosacral region. H.P. I-28 calls it Paścimatāna and attributes passage of Prāṇa along the back enkindling the gastric fire and reduction of the belly as advantages of the practice. Ś.S. III-113, 114 says that Ugrāsana is a synonym for Paścimottānāsana. But they differ somewhat in the technique. For discussion refer to Y.M. Vol. XV, No. 2, pp. 17-18.

Verse II-27 : Utkaṭāsana - Its technique :

1. In the squatting position, the heels are arranged by the side of the hips and are raised, the body being balanced on the toes.
2. The thighs are kept in a horizontal position and held apart from each other, the hands being kept on the thighs.
3. The trunk and the head are kept erect.

This pose is a preparation for the practice of Jala-Basti, the Yogic method of flushing the colon. It is also a balancing pose.

Verse II-28 : Saṅkaṭāsana - Its technique :

1. Standing on the left foot and crossing the left thigh with the right thigh, the left leg is encircled with the right one.
2. Front part of the head of Tibia of the left leg is placed on the ground.
3. One sits on the feet.
4. The hands are placed on the opposite knees and erect sitting position is held.

The key word determining the technique of this āsana is 'citi' which means 'front part of the head of tibia.'

Verse II-29, 30 : Mayūrāsana - Its technique :

1. In a squatting position palms are fixed on the ground with slightly curving fingers pointing backward.
2. The elbows are placed on the abdomen just near the umbilicus, the forearms standing a little inclined to the front.
3. The feet are stretched out and the body is kept parallel to the ground.

This is a balancing pose which requires some strength in arms to support the weight of the body. One has to learn how to attain balance in this pose. Throwing the legs up with jerk will not help in attaining the balance in this āsana. In the beginning holding of breath facilitates performance. Later, as the practice increases one can breathe normally during the āsana.

Females have to take special precaution in performing this āsana because of the handicaps of weak muscles of the shoulder girdle,

heavy buttocks and loosely situated abdominal organs. Females are better advised to omit this āsana from practice, barring certain exceptions.

Different varieties of Mayūrāsana are stated by Śrīnivāsa, the author of HR such as, Daṇḍa Mayūra, Pārśva Mayūra, Sahaja Mayūra, Baddha or Padma Mayūra, Piṇḍa Mayūra and Ekapāda Mayūra.

But the one described here is more popular and is greatly eulogised in traditional texts.

Verse II-31 : Kukkuṭāsana - Its technique :

1. Formation of foot-lock as in Padamāsana.
2. Inserting the forearms between the thighs and calves near the ankles, on the respective sides.
3. Fingers of the palms spread out and are placed on the ground.
4. The foot-lock is raised as high as possible upto the elbows which are kept straight.

KK describes Pañgukukkuṭāsana where the foot-lock is raised with balancing on one hand, the other hand grasping the wrist of the balancing hand.

For detailed description of Kukkuṭāsana refer to Y.M. Vol. VI, No. 1, pp. 75-76.

Verse II-32 : Kūrmāsana - Its technique :

1. The ankles are everted and placed under the perineum.
2. Hands are comfortably placed on the knees.
3. The word 'vyutkarama' here means 'in an everted manner'. H.P. I-22 has '*गुदं निरुध्य*' instead of '*वृषणस्याधो*'. Both these terms refer to perineal region. TBU-38 calls it Yogāsana. For the description of Kūrmāsana and its varieties refer to Y.M. Vol. VIII, No. 2, pp. 27-30, Vol. IX, No. 1, pp. 6-9 and Vol. IX No. 3, pp. 2-43.

Verse II-33 : Uttānakūrmakāsana - Its technique :

1. A foot-lock is formed.
2. Both hands are inserted through the space between the thighs and calves as in Kukkuṭāsana.

3. While sitting the neck is held with hands forming a finger-lock.

The word 'Uttāna' also means supine. Uttānakūrmakāsana is performed in supine position also. H.P. I-24 and TBU-42 clearly say 'शेते कूर्मवदुत्तानः' meaning 'supine pose.' For details of technique and discussion refer to Y.M. Vol. IX, No. 2, pp. 37-40.

Nārāyaṇatīrtha in YSC calls this as Uttānakukkuṭāsana.

Verse II-34 : Maṇḍukāsana - Its technique:

1. Sitting in a kneeling position as in Vajrāsana.
2. The knees are spread.
3. Hands are placed on the knees.

Although Maṇḍukāsana does not come in a sequence prior to the Uttānamaṇḍukāsana as per the enumeration of the āsanas in the opening verse of this chapter, it is correct to describe Maṇḍukāsana before Uttānamaṇḍukāsana because the latter is based on the former. For technique refer to Y.M. Vol. XI, No. 1, pp. 33-34.

Verse II-35 : Uttānamaṇḍukāsana - Its technique :

1. Sitting in Maṇḍukāsana.
2. Hands are folded round the head.

For technique and benefits refer to Y.M. Vol. XI, No. 4, pp. 35-36.

Verse II-36 : Vṛkṣāsana - Its technique :

1. Standing erect with the feet closed up.
2. Right foot to be placed vertically in the left groin.
3. Hands folded on the chest.

This is a balancing pose. For details refer to Y.M. Vol. VI, No. 2, pp. 161-162. KK and YSC have named this posture as Ardha-Candrāsana.

Verse II-37 : Garuḍāsana - Its technique :

1. Sitting in kneeling position.
2. Ankles placed in everted position.
3. Feet are spread away from the body.
4. Knees are brought together and hands are placed on them.

This is evidently a sitting posture which has a resemblance with Kūrmāsana. However, traditional and popular practice assumes standing pose. Placing one foot on the ground and encircling the same with the other leg, the forearms are interwoven, the palms folded and held just in front of the face. For further details see Y.M. Vol. XVIII, No. 3 and 4, pp. 65-66.

Verse II-38 : Vṛṣāsana - Its technique :

1. Right ankle placed at the perineum.
2. The left leg having turned backward is placed on the left side touching the ground.
3. The hands are placed on the respective knees.

It is a combination of a variety of Siddhāsana and Vajrāsana. It is a meditative pose. For description refer to Y.M., Vol. XVIII, No. 2, pp. 63-64.

Verse II-39 : Śalabhāsana - Its technique :

1. Lying prone, the hands are placed by the side of the chest, the palms touching the ground.
2. The legs are raised from the ground to a height of 9 inches.

Swami Kuvalayananda in his book 'Āsanas' has described this āsana with hands extended along the body. This arrangement facilitates the raising of the lower extremities well. Those who are not able to perform this Śalabhāsana, he has suggested Ardha-Śalabhāsana where the legs are raised alternately.

Śalabhāsana gererates extremely high intra-abdominal pressure. This puts considerable strain upon the heart and lungs. Therefore, Swami Kuvalayananda suggests that the beginners should proceed cautiously in this Āsana, and advises those that have a weak heart or lungs to avoid it altogether. He introduced Ardha-Śalabhāsana to reduce the intensity of the strain and to contribute to the desirable benefits of this Āsana.

Verse II-40 : Makarāsana-Its technique :

1. In a prone lying position the legs are spread out with ankles everted.

2. The head is held between the arms, while hands grasp the opposite shoulders.

This is a relaxative pose and is effective in giving massage passively to the abdominal organs as the diaphragm moves up and down during respiration. For detailed description of its benefits refer to Y.M. Vol. VII, No. 1, pp. 29-32.

Verse II-41 : Uṣṭrāsana - Its technique:

1. In prone lying position the legs are folded and placed crosswise towards the back and held with opposite hands.
2. The abdomen is vigorously contracted, head raised and mouth contracted.

For details refer to Y.M. Vol. VI, No. 3, pp. 263-264.

Verse II-42 : Bhujaṅgāsana - Its technique :

1. In a prone lying position the hands are placed by the side of the chest with the chin or forehead resting on the ground.
2. The head and trunk are raised slowly reaching upto the unbilicus.
3. The vertebrae are raised one by one so that the pressure on the spinal column is travelling down step by step until the whole pressure is felt at the sacrum.

For greater details of technique and benefits refer to Y.M. Vol., No. 3, pp. 139-142.

Verse II-44, 45 : Yogāsana - Its technique :

1. The foot-lock is formed by placing the feet on opposite knees.
2. Palms of the two hands are upturned and placed on the seat on two sides.
3. Gaze fixed at the tip of the nose after deep inhalation.

TBU-38 gives a different technique as follows :

"गुदं नियम्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।
योगासनं भवेदेतदिति योगविदो विदुः ।।"

YSC gives similar description of this āsana as in Gh. S. with an exception that the gaze is fixed in the middle of the eye-brows.

तृतीयोपदेशः

Tṛtîyopadeśaḥ

LESSON III

महामुद्रा नभोमुद्रा उड्डीयानं जलन्धरम् ।
मूलबन्धो महाबन्धो महावेधश्च खेचरी ॥१॥

mahāmudrā nabhomudrā uḍḍīyānaṁ jalandharam /
mūlabandho mahābandho mahāvedhaśca khecarī //1//

विपरीतकरी [1] योनिर्वज्रोली [1a] शक्तिचालनी [2] ।
[3] ताडागी माण्डुकी [4] मुद्रा शांभवी पञ्चधारणा ॥२॥

viparītakarî yonirvajrolī śakticālanī /
tāḍāgī māṇḍukîmudrā śāṁbhavī pañcadhāraṇā //2//

अश्विनी पाशिनी काकी मातङ्गी च भुजङ्गिनी ।
पञ्चविंशतिमुद्राश्च सिद्धिदा [5] इह योगिनाम् ॥३॥

aśvinî pāśinî kākī mātaṅgī ca bhujaṅginî /
pañcaviṁśatimudrāśca siddhidā iha yoginām //3//

1-3. The following twenty-five Mudrās give success to the Yogis :

Mahāmudrā, Nabhomudrā, Uḍḍīyāna, Jālandhara, Mūlabandha, Mahābandha, Mahāvedha, Khecarî, Viparîtakaraṇī, Yoni, Vajrolī, Śakticālanī, Taḍāgî, Māṇḍukī, Śāmbhavī, the five Dhāraṇās, Aśvinī Pāśinî, Kākî, Mātaṅgī and Bhujaṅginī.

---

1 विपरीतकरणी III to IX, X, XVI, IX.

1a वज्रोणी XV, XIX.

2 धारिणी XV.

3 तडागी I to VII, IX, XVI.

4 माण्डकी I, IV; माण्डवी XV, XVI, XVIII.

5 मर्त्यलोके च सिद्धिदा VI; योगिनां सिद्धिदायिनी II.

* पायुमूलं [6] वामगुल्फे संपीड्य दृढयत्नतः [7] ।
याम्यपादं प्रसार्याथ करोपात्तपदाङ्गुलिः [8] ॥४॥

pāyumūlaṁ vāmagulphe saṁpīḍya dṛḍhayatnataḥ /
yāmyapādaṁ prasāryātha karopāttapadāṅguliḥ //4//

कण्ठसंकोचनं कृत्वा [9] भ्रुवोर्मध्यं [10] निरीक्षयेत् ।
[11] पूरकैर्वायुं संपूर्य महामुद्रा निगद्यते ॥५॥

kaṇṭhasaṁkocanam kṛtvā bhruvormadhyaṁ nirīkṣayet /
pūrakairvāyuṁ saṁpūrya mahāmudrā nigadyate //5//

4-5. Firmly press the anus with the left ankle and stretching out the right leg, catch hold of the toes with the hands. Contracting the throat fix the gaze between the eyebrows. This is called Mahāmudrā by the wise.

This is preceded by "मुद्राणां पटलं देवि कथितं तव सन्निधौ । येन विज्ञातमात्रेण सर्वसिद्धिः प्रजायते ॥ गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् । प्रीतिदं योगिनां चैव दुर्लभं मरुतामपि ॥" Vul., X, XV to XVII. These verses seem to be an interpolation and are not found in I to IX, XI, XIX.

6 पायुमूले वामगुल्फं I to V.

7 बहु IX.

8 कराभ्यां धृत I to IX; करे धृतपदांगुलः XV to XIX.

9 After this, three lines describing जालन्धरबन्ध are found in Ms. IX, which is an obvious error of the scribe due to the common words 'कण्ठसंकोचनं कृत्वा' occurring in the description of the two practices.

10 मध्ये I, III to X, XVI.

11 महामुद्राभिधामुद्रा कथ्यते चैव सूरिभिः Vul., X, XII to XVIII; This is missing in IX, XI, XIX;

[12] वलितं पलितं चैव जरा मृत्युं निवारयेत् ।
[13] क्षयकासं उदावर्तप्लीहाजीर्णज्वरं तथा ।
नाशयेत्सर्वरोगांश्च महामुद्राप्रसाधनात् [14] ॥६॥ *

valitaṁ palitaṁ caiva jarā mṛtyuṁ nivārayet /
kṣayakāsaṁ udāvartaplīhājīrṇajvaraṁ tathā /
nāśayetsarvarogāṁśca mahāmudrāprasādhanāt //6//

6. By practising Mahāmudrā, one can destroy consumption, cough, obstruction of the bowels, enlargement of the spleen, indigestion and fever.

यत्र यत्र स्थितो योगी सर्वकार्येषु सर्वदा
ऊर्ध्वजिह्वः स्थिरो भूत्वा धारयेत्पवनं सदा ।
नभोमुद्रा भवेदेषा योगिनां रोगनाशिनी [15] ॥७॥ ‡

yatra yatra sthito yogî sarvakāryeṣu sarvadā /
ūrdhvajihvaḥ sthiro bhūtvā dhārayetpavanaṁ sadā /
nabhomudrā bhavedeṣā yogināṁ roganāśinī //7//

7. Wherever (he be) and in whatever activity a Yogi may be engaged, keeping the tongue turned upwards one should always retain the breath. This is Nabhomudrā that destroys the diseases of the Yogis.

---

12 Omitted in X, XII to XIX.

13 Omitted in XI and XVI.

14 च साधनात् Vul., VIII, X to XIV, XVII; अभिसेवनात् I, II, IX, VII; अतिसेवनात् XV; च सेवनात् V; ञ्च सेवयेत् VI.

* Line omitted in XVI.

15 योगदायिनी VI.

‡ Line missing in XII.

[16] उदरे पश्चिमं तानं नाभेरूर्ध्वं तु कारयेत् ।
उड्डीनं [17] कुरूते यस्मादविश्रान्तं महाखगः ।
उड्डीयानं त्वसौ बन्धो मृत्युमातंगकेसरी ।।८।। §

udare paścimaṁ tānaṁ nābherūrdhvaṁ tu kārayet /
uḍḍīnaṁ kurute yasmādaviśrāntaṁ mahākhagaḥ /
uḍḍīyānaṁ tvasau bandho mṛtyumātaṁgakesarī //8//

8. Draw backwards the abdomen above (and below) the navel, as a result of which the great bird (Prāṇa) flies upwards. This Bandha is called Uḍḍīyāna and is as if it were a lion to the elephant-death.

समग्राद्बन्धनाद्ध्येतदुड्डीयानं विशिष्यते ।
उड्डीयने समभ्यस्ते मुक्तिः स्वाभाविकी भवेत् ।।९।।

samagrādbanāddhyetaduḍḍīyānaṁ viśiṣyate /
uḍḍīyane samabhyate muktiḥ svābhāvikī bhavet //9//

9. Among the Bandhas, Uḍḍīyāna is of special importance. If this is properly practised, it naturally leads to liberation.

16 Line missing in I to XI, XIX.

17 उड्डीयानं I to V, VII, VIII, XV, XVI, XVIII.

§ This verse is missing in I to IX, XI to XIII, XIX.

कण्ठसंकोचनं कृत्वा चिबुकं हृदये न्यसेत् ।
जालन्धरे कृते बन्धे[18] षोडशाधारबन्धनम् ।
जालन्धरमहामुद्रा मृत्योश्च क्षयकारिणी ॥१०॥

kaṇṭhasaṁkocanaṁ kṛtvā cibukaṁ hṛdaye nyaset /
jālandhare kṛte bandhe ṣoḍaśādhārabandhanam /
jālandharamahāmudrā mṛtyośca kṣayakārinī //10//

10. Contracting the throat, place the chin on the chest. When (this) Jālandharabandha is performed all the sixteen Ādharas are brought under control. This great Jālandhara Mudrā conquers death.

सिद्धो जालन्धरो बन्धो योगिनां सिद्धिदायकः ।
षण्मासमभ्यसेद्यो हि स सिद्धो नात्र संशयः ॥११॥ *

siddho jālandharo bandho yogināṁ siddhidāyakaḥ /
ṣaṇmāsamabhyasedyo hi sa siddho nātra saṁśayaḥ /11//

11. Mastery of Jālandharabandha brings success to the Yogis. He who practises this for six months is undoubtedly an adept (in Yoga).

पार्ष्णिना वामपादस्य योनिमाकुञ्चयेत्ततः ।
नाभिग्रन्थिं मेरुदण्डे सुधीः संपीड्य[19] यत्नतः ॥१२॥

pārṣṇinā vāmapādasya yonimākuñcayettataḥ /
nābhigranthiṁ merudaṇḍe sudhīḥ saṁpīḍya yatnataḥ //12//

---

18 वक्ष्ये I to VI.

* This verse is omitted in I to XIII, XIX.

19 संपीड्य यत्नतः सुधीः VII to IX, XV to XIX.

मेढ्रं [20] दक्षिणगुल्फेन [21] दृढबन्धं समाचरेत् । ‡
[22] जराविनाशिनी मुद्रा मूलबन्धो निगद्यते ॥१३॥

meḍhraṁ dakṣiṇagulphena dṛḍhabandhaṁ samācaret /
jarāvināśinī mudrā mūlabandho nigadyate //13//

12-13. Press the perineal region with the heel of the left foot and contract the anus. Then, pressing the navel against the spine with great effort, place the right ankle scrupulously on the generative organ. This Mudrā called Mūlabandha wards off old age.

वामपादस्य गुल्फेन पायुमूलं निरोधयेत् । §
दक्षपादेन तद्गुल्फं [23] संपीड्य यत्नतः सुधीः ॥१४॥ §§

vāmapādasya gulphena pūyumūlaṁ nirodhayet /
dakṣapādena tadgulphaṁ saṁpīḍya yatnataḥ sudhīḥ //14//

---

20 मेढ्रं दक्षिणगुल्फेन पायुमूलं निरोधयेत् VIII.

21 गुल्फे तु Vul., VI, VIII to XIX.

‡ After this line we have नाभेरुर्ध्वमधश्चापि ताणं कर्यात्प्रयत्नतत् in Ms. I.

22 This is omitted in VIII. After this line we get "संसारसागरं तर्तुमभिलष्यति यः पुमान् । सुगुप्तो विरलो भूत्वा मुद्रामेतां समभ्यसेत् ।। अभ्यासाद्वंधनस्यास्य मरुत्सिद्धिर्भवेत् ध्रुवम् । साधयेद् यत्नतस्तहिं मौनी तु विजितालसः ।।" I to IX, XI to XIII, XIX.

§ This line is missing in VIII.

23 सुधीः संपीड्य यत्नतः Vul., X to XIV.

§§ This verse is not found in XV.

शनकैश्चालयेत्पार्ष्णि योनिमाकुञ्चयेच्छनैः ।
जालन्धरे धरेत्प्राणं महाबन्धो निगद्यते [24] ॥१५॥ §§

śanakaiścālayetpārṣṇiṁ yonimākuñcayecchanaiḥ /
jālandhare dharetprāṇaṁ mahābandho nigadyate //15//

14-15. One should press firmly the root of the anus with the ankle of the left foot. Then the wise (Yogi) should press that ankle with the right foot, slightly shaking the heel, contracting the perineum and holding the breath by Jālandharabandha. This is called Mahābandha.

महाबन्धः परो बन्धो जरामरणनाशनः ।
प्रसादादस्य बन्धस्य साधयेत्सर्ववाञ्छितम् ॥१६॥ †

mahābandhaḥ paro bandho jarāmaraṇanāśanḥ /
prasādādasya bandhasya sādhayetsarvavāñchitam //16//

16. Mahābandha is a great bandha which prevents decay and death. By virture of this Bandha one gains whatever one desires.

रूपयौवनलावण्यं नारीणां पुरूषं विना ।
मूलबन्धमहाबन्धौ महावेधं विना तथा ॥१७॥

rūpayauvanalāvaṇyaṁ nārīṇaṁ puruṣaṁ vinā /
mūlabandhamahābandhau mahāvedhaṁ vinā tathā //17//

17. As beauty, youth and charms of a woman are of no avail in the absence of a man, similarly, are Mūlabandha and Mahābandha (of no avail) without Mahāvedha.

---

24 तदुच्यते VI, IX.

§§ This verse is not found in XV.

† This verse is not found in I to X, XII, XIII, XIX.

महाबन्धं समासाद्य [25] चरेदुड्डानकुम्भकम् ।
महावेधः समाख्यातो योगिनां सिद्धिदायकः [26] ॥१८॥

mahābandhaṁ samāsādya careduḍḍānakumbhakam /
mahāvedhaḥ samākhyāto yoginām siddhidāyakaḥ //18//

18. Assuming the Mahābandha position, perform Uḍḍiyāna during Kumbhaka. This is known as Mahāvedha which brings success to the Yogis.

महाबन्धमूलबन्धौ महावेधसमन्वितौ ।
प्रत्यहं कुरुते यस्तु स योगी योगवित्तमः ॥१९॥ § *

mahābandhamūlabandhau mahāvedhasamanvitau /
pratyahaṁ kurute yastu sa yogī yogavittamaḥ //19//

19. That Yogi is the best among the knowers of Yoga who practises daily the Mahābandha and Mūlabandha accompanied by Mahāvedha.

न मृत्युतो भयं तस्य न जरा तस्य विद्यते ।
गोपनीयः प्रयत्नेन वेधो ऽ यं योगिपुंगवैः ॥२०॥ § *

na maṛtyuto bhayaṁ tasya na jarā tasya vidyate /
gopanīyaḥ prayatneṇa vedho'yaṁ yogipuṁgavaiḥ //20//

20. He has no fear of death nor does he become old. This Vedha should be kept secret by the adepts in Yoga.

---

25 उज्जायि कुम्भकं चरेत् I to VII, IX; उड्डीनकुम्भकं चरेत् XVI; पूरकं कुम्भकं चरेत् VIII.

26 कारकैः I to V, XV; दायिनं VIII.

§ * This verse is not found in I to X, XII, XIII, XIX.

जिह्वाधो नाडीं संछित्य [27] रसनां चालयेत्सदा ।
दोहयेन्नवनीतेन लौहयन्त्रेण कर्षयेत् ॥२१॥

jihvādho nāḍiṁ saṁchitya rasanāṁ cālayetsadā /
dohayennavanītena lauhayantreṇa karṣayet //21//

21. Cutting the phrenum below it, move the tongue regularly and rubbing it with butter, pull it with an iron pincers.

* एवं नित्यं समभ्यासाल्लम्बिका दीर्घतां व्रजेत् ।
[28] यावद्गच्छेद्भ्रुवोर्मध्ये तदा सिध्यति [29] खेचरी ॥२२॥ ‡

evaṁ nityaṁ samabhyāsāllambikā dīrghatāṁ vrajet /
yāvadgacchedbhruvormadhye tadā siddhyati khecarī //22//

22. By regularly practising in this way the tongue becomes so long as to reach between the eye-brows. Then Khecarī is accomplished.

---

27 संछिन्नां Vul., X to XVII; संछित्वा I, IX.

28 ऊर्ध्वदृष्टिं भ्रुवोरन्ते तां मुद्रां वेत्ति खेचरीम् VII.

29 आगच्छति Vul., X to XVII; मुद्रां वेत्ति VIII.

* This line is absent in VII.

‡ This verse is not found in I and III.

§ रसनां तालुमूले [30] तु शनैः शनैः प्रवेशयेत् [31]।
§§ कपालकुहरे जिह्वा प्रविष्टा विपरीतगा।
[32] भ्रूवोर्मध्ये [33] गता दृष्टिर्मुद्रा भवति खेचरी ॥२३॥

rasanāṁ tālumūle tu śanaiḥ śanaiḥ praveśayet /
kapālakuhare jihvā praviṣṭā viparitagā /
bhruvormadhye gatā dṛṣṭirmudrā bhavati khecarī //23//

23. Slowly insert the tongue in the passage above the upper palate. When upturned tongue enters the cavity above the upper palate and the gaze is fixed between the two eye-brows Khecarī Mudrā is attained.

न च मूर्च्छा क्षुधा तृष्णा नैवालस्यं प्रजायते।
न च रोगो जरा मृत्युर्देवदेहः [34] स [35] जायते ॥२४॥

na ca mūrcchā kṣudhā tṛṣṇā naivālasyaṁ prajāyate /
na ca rogo jarā mṛtyurdevadehaḥ sa jāyate //24//

24. (By the practice of Khecarī) one neither suffers from loss of consciousness, nor feels hungry, thirsty or lazy. Disease, old age and death are overcome and a radiant body is acquired.

---

§ This line is not found in I, III, VII.

30 तालुमध्ये Vul., IV, V, IX, XV to XVII; तालरन्ध्रे II, VI.

31 प्रसारयेत् VIII.

§ § This line is not found in VIII.

32 ऊर्ध्वदृष्टिं भ्रुवोरन्ते तां मुद्रां वेत्ति खेचरीम् VI, VIII.

33 अंतर्गता IV.

34 देवदेहं प्रपद्यते I to VII, IX, XVI.

35 संजायते XVIII; भवेत् ध्रुवम् VI, VIII, IX.

नाग्निना [36] दह्यते गात्रं न शोषयति मारुतः ।
न देहं क्लेदयन्त्यापो दशेन्न [37] च भुजङ्गमः ॥२५॥

nāgninā dahyate gātraṁ na śoṣayati mārutaḥ /
na dehaṁ kledayantyāpo daśenna ca bhujaṅgamaḥ //25//

25. Body cannot be burnt by fire, nor dried up by the wind nor wetted by water nor is one bitten by a serpent.

लावण्यं च भवेद्गात्रे समाधिर्जायते ध्रुवम् ।
कपालवस्त्रसंयोगे [38] रसना रसमाप्नुयात् [39] ॥२६॥ *

lāvaṇyaṁ ca bhavedgātre samādhirjāyate dhruvam /
kapālavaktrasaṁyoge rasanā rasamāpnuyāt //26//

26. Limbs of the body become beautiful and Samādhi soon supervenes, the tongue touching the opening into the skull tastes various juices.

[40] नानारससमुद्भूतमानन्दं च दिने दिने ।
आदौ च लवणं क्षारं ततस्तिक्तकषायकम् ॥२७॥ *

nānārasasamudbhūtamānandaṁ ca dine dine /
ādau ca lavaṇaṁ kṣāraṁ tatastiktakaṣāyakam //27//

---

36 न चाग्निर्दहति I to VI; न चाग्निर्दहते VIII, IX.

37 दंशयेन्न I to IX, XV to XIX.

38 रन्ध्र VI, VIII, IX, XI; बद्ध I, II, VII.

39 रसमानयेत् VI.

* Verse not found in XV.

40 नान्नाविधि I to VII, IX; नानाविधं VIII.

नवनीतं घृतं क्षीरं दधितक्रमधूनि च ।
[41] द्राक्षारसं च पीयूषं जायते रसनोदकम् ॥२८॥ § *

navanîtaṁ ghṛtaṁ kṣīraṁ dadhitakramadhūni ca /
drākṣārasaṁ ca pîyūṣaṁ jāyate rasanodakam //28//

27-28. Day by day the person experiences the pleasurable sensations arising from these various juices. Among the juices secreted the tongue has the first taste of salt, then bitter, then astringent, then the taste of butter, ghee, milk, curds, butter-milk, honey, grape juice and lastly of nectar.

नाभिमूले वसेत्सूर्यस्तालुमूले च चन्द्रमाः ।
अमृतं ग्रसते सूर्यस्ततो मृत्युवशो नरः ॥२९॥ †

nābhimūle vasetsūryastālumūle ca candramāḥ /
amṛtaṁ grasate sūryastato mṛtyuvaśo naraḥ //29//

29. Sūrya dwells at the root of the navel and Candra at the root of the palate. Man succumbs to death because the Sūrya swallows up the ambrosia.

ऊर्ध्वं च योजयेत्सूर्यं चन्द्रं चाप्यध आनयेत् ।
विपरीतकरी मुद्रा सर्वतन्त्रेषु गोपिता ॥३०॥ †

ūrdhvaṁ ca yojayetsūryaṁ candraṁ cāpyadha ānayet /
viparîtakarî mudrā sarvatantreṣu gopitā //30//

30. That process by which the Sūrya is raised up and the Candra is carried lower down is called Viparîtakaranî Mudrā which is kept secret in all the Yogic texts.

---

41 Line not found in V.

§ * Verse not found in XV.

† Verse omitted in V.

भूमौ शिरश्च संस्थाप्य करयुग्मं समाहितः ।
ऊर्ध्वपादः [42] स्थिरो भूत्वा विपरीतकरी [43] मता ॥३१॥

bhūmau śiraśca samsthāpya karayugmaṁ samāhitaḥ /
ūrdhvapādaḥ sthiro bhūtvā viparîtakarî matā //31//

31. Composing yourself place the head and the hands on the ground and raise up the legs and thus remain steady. This is called Viparītakaraṇī.

मुद्रां [44] च साधयेन्नित्यं जरां मृत्युं च नाशयेत् । †
स सिद्धः सर्वलोकेषु प्रलये ऽपि न सीदति ॥३२॥ ‡

mudrāṁ ca sādhayennityaṁ jarāṁ mṛtyuṁ ca nāśayet /
sa siddhaḥ sarvalokeṣu pralaye'pi na sīdati //32//

32. Regularly practise this Mudrā and get rid of old age and death. One who does that is respected in all the worlds as a Siddha and does not perish even at Pralaya.

सिद्धासनं समासाद्य [45] कर्णचक्षुर्नसामुखम् ।
अङ्गुष्ठतर्जनीमध्यानामाद्यैः [46] पिदधीत [47] वै ॥३३॥

siddhāsanaṁ samāsādya karṇacakṣurnasāmukham /
aṅguṣṭha tarjanîmadhyānāmādyaiḥ pidadhîta vai //33//

---

42 शिरो XV.

43 विपरीतकर्णी मता I, III to V; विपरीतकर्णिका II, IV, VIII.

44 मुद्रेय I to VII, IX, XV, XVI, XVIII.

† Line omitted in X, XI.

‡ Line omitted in I to XI.

45 कर्णाक्षिनासिकामुखम् I to VII; कर्णदृक्नासिकामुखम् IX; कर्णचक्षुर्नसोमुखम् VIII, XV to XVIII.

46 मध्यमानामिकाभिश्च I; मध्यमानामादिभिश्च II, III; मध्यानामादिभिश्च IV to VI, IX, XV to XIX.

47 धारयेत् I to IX; साधयेत् XV to XIX.

33. Assuming Siddhāsana, one should close the ears with thumbs, the eyes with index-fingers, the nostrils with the middle fingers and the mouth with the ring and little fingers.

प्राणमाकृष्य [48] काकीभिरपाने योजयेत्ततः ।
षट् चक्राणि क्रमाद्ध्यात्वा [49] हुं [50] हंसमनुना [51] सुधीः ।।३४।।

prāṇāmākṛṣya kākîbhirapāne yojayettataḥ /
ṣaṭ cakrāṇi kramāddhyātvā huṁ haṁsamanunā suddīḥ //34//

चैतन्यमानयेद्देवीं निद्रिता या भुजङ्गिनी ।
जीवेन सहितां शक्तिं समुत्थाप्य पराम्बुजे [52] ।।३५।।

caitanyamānayeddevîṁ nidritā yā bhujaṅginî /
jīvena sahitāṁ śakriṁ samutthāpya parāmbuje //35//

शक्तिमयो [53] स्वयं भूत्वा परं शिवेन संगमम् ।
नानासुखं विहारं च चिन्तयेत्परमं सुखम् ।।३६।।

śaktimayo svayaṁ bhūtvā paraṁ śivena saṁgamam /
nānāsukhaṁ vihāraṁ ca cintayetparamaṁ sukham //36//

---

48 काकीभिः प्राणं संकृष्य I to V, VII, XV to XIX; काकीना प्राण संकृष्य VI, IX.

49 धृत्वा I to VII.

50 हुं क्रुं I, II; हुं कुं III to V; ह्रीं क्रीं VII; ह्रुं IX.

51 जानुना VIII.

52 कराम्बुजे Vul., X to XIV; परां व्रजेत् IV, V.

53 स्वयं शक्तिमयो Vul., X to XIV; शक्तिमयं स्वयं I to V, VII to IX.

शिवशक्तिसमायोगादेकान्तं[54] भुवि भावयेत् ।
आनन्दमानसो भूत्वा अहं[55] ब्रह्मेति संभवेत् ।।३७।।

śivaśaktisamāyogādekāntaṁ bhuvi bhāvayet /
ānandamānaso bhūtvā ahaṁ brahmeti saṁbhavet //37//

योनिमुद्रा परा गोप्या देवानामपि दुर्लभा ।
सकृत्तु[56] लब्धसंसिद्धिः समाधिस्थः स एव हि ।।३८।।*

yonimudrā parā gopyā devānāmapi durlabhā /
sakṛttu labdhasaṁsiddhiḥ samādhisthaḥ sa eva hi //38//

34-38. Draw in Prāṇa by Kākī Mudrā and join it with Apāna. Contemplate the six cakras in their order and awaken the sleeping goddess Kuṇḍalinî by repeating the Mantras हुं and हंस: Place the Sakti (i.e. Kuṇḍalinī) with the Jīva in Sahaṣrāra. Identifying himself with the Śakti and becoming one with Lord Śiva let him imagine the various enjoyments, pleasures and supreme bliss. Let him realise the union of Śiva and Śakti and with him mind full of bliss, let him also realize that he is Brahman. This Yoni Mudrā should be carefully guarded. It is not easily attainable even by the gods. Once it is accomplished, the Yogi has verily entered Samādhi.

---

54 एकात्मं च विभावयेत् VI; देशकात्मानं विभावयेत् VIII; एकात्मानं विभावयेत् IX; एकान्ते भुवि भावयेत् XVI.

55 चाहं Vul., X to XIV.

56 सकृद्भावसंसिद्धः I to V, VII; स एव भावसंसिद्धिः VIII; सकृद्यो भावसंगी स्यात् IX; सकृत्तु लाभसंसिद्धि XV, XVII, XVIII.

* This verse is missing in XVI. After this verse we get the following verses in Vul., and XV to XVIII : "**ब्रह्महाभ्रूणहा चैव सुरापो गुरुतल्पगः। एतैः पापैर्न लिप्येत योनिमुद्रानिबन्धनात् । यानि पापानि घोराणि तूपपापानि यानि च । तानि सर्वाणि नश्यन्ति योनिमुद्रा निबन्धनात् ।। तस्मादभ्यसनं कुर्याद्यदि मुक्तिं समिच्छति ।।**"

आश्रित्य [57] भूमिं [58] करयोस्तलाभ्यामूर्ध्वं क्षिपेत्पादयुगं [59] शिरः खे ।
शक्तिप्रबुद्धयै [60] चिरजीवनाय [61] वज्रोलिमुद्रां [62] मुनयो वदन्ति ।।३९।।

āśritya bhūmiṁ karayostalābhya-
mūrdhvaṁ kṣipetpādayugaṁ śiraḥ khe /
śaktiprabuddhyai cirajîvanāya
vajrolimudrāṁ munayo vadanti //39//

39. Fixing the palms of the two hands on the ground raise the legs and the head up in the air. The sages say that this Vajroli Mudrā is conducive to the awakening of Kuṇḍalinī and long life.

मूलाधारे आत्मशक्तिः कुण्डली परदेवता ।
शयिता [63] भुजगाकारा सार्धत्रिवलयान्विता ।।४०।। *

mūlādhāre ātmaśaktiḥ kuṇḍalī paradevatā /
śayitā bhujagākārā sārdhatrivalayānvitā //40//

---

57 धरामवष्टव्य I, III, V to VII, IX; धरामवष्टभ्य IV, VIII, XV to XIX.

58 करद्वयाभ्याम् VI.

59 पादयुग्मं IV, VI; शिरस्य VIII; शिरश्च खे IX.

60 शक्तिप्रबोधाय I to VII, XV to XVIII; प्रबोधाय IX; शक्तिप्ररोधाय VIII.

61 चिरजीवाय I to VII.

62 वज्रोणि XV, XVII, XVIII.

63 संयुता VIII.

* Between the verses No. 39 and 40 we have the following verses in Vul., XV to XVIII.

"अयं योगो योगश्रेष्ठो (योगश्रेष्ठो ह्ययं योगो Vul.) योगिनां मुक्तिकारणम् । अयं हितप्रदो योगो योगिनां सिद्धिदायकः ।। एतद्योगप्रसादेन बिन्दुसिद्धिर्भवेद्ध्रुवम् । सिद्धे बिन्दौ महायत्ने किं न सिध्यति भूतले । भोगेन महता युक्तो यदि मुद्रां समाचरेत् । तथापि सकलासिद्धिर्जायते तस्य निश्चितम् ।।"

40. In the Mūlādhāra sleeps the great goddess Kuṇḍalinī, Absolute Energy. She has the form of a serpent in 3½ coils.

यावत्सा निद्रिता देहे तावज्जीवः पशुर्यथा ।
ज्ञानं न जायते तावत्कोटियोगं समभ्यसेत् ॥४१॥

yāvatsā nidritā dehe tāvajjīvaḥ paśuryathā /
jnānaṁ na jāyate tāvatkoṭiyogaṁ samabhyaset //41//

41. So long as she is asleep in the body the Jīva is only an animal. One should practise all the numerous Yogas so long as supreme knowledge is not attained.

उद्घाटयेत्कवाटं च यथा कुञ्चिकया हठात् ।
कुण्डलिन्याः [64] प्रबोधेन ब्रह्मद्वारं प्रभेदयेत् [65] ॥४२॥

udghāṭayetkavāṭaṁ ca yathā kuñcikayā haṭhāt /
kuṇḍalinyāḥ prabodhena brahmadvāraṁ prabhedayet //42//

42. As a door is opened by a key, so awakening the Kuṇḍalinī by Haṭha Yoga one should pierce the Suṣumnā.

नाभिं संवेष्ट्य [66] वस्त्रेण न च नग्नो [67] बहिः स्थितः [68] ।
गोपनीयगृहे स्थित्वा शक्तिचालनमभ्यसेत् ॥४३॥

nābhiṁ saṁveṣṭya vastreṇa na ca nagno bahiḥ sthitaḥ /
gopanīyagṛhe sthitvā śakticālanamabhyaset //43//

---

64 कुण्डलिन्या तथा योगी मोक्षमार्गं IV.

65 विभेदयेत् I to VIII, XIX.

66 बृहद्वेष्टनं च I to V, VII, VIII, IX; गुह्यवेष्टनं च XIX.

67 लग्नं I to VII. तत्र बन्धं VIII; नग्नं IX, XIX.

68 स्थितम् I to V, VII to IX.

[69] वितस्तिप्रमितं दीर्घं विस्तारे चतुरङ्गुलम् ।
मृदुलं धवलं सूक्ष्मं वेष्टनाम्बरलक्षणम् ।
एवमम्बरयुक्तं च कटिसूत्रेण योजयेत् ।।४४।।

vitastipramitaṁ dīrghaṁ vistāre caturaṅgulam /
mṛdulaṁ dhavalaṁ sūkṣmaṁ veṣṭanāmbaralakṣaṇam /
evamambarayuktaṁ ca kaṭisūtreṇa yojayet //44//

43-44. One should practise Śakticālana in a closed room covering (only) the navel region with a piece of cloth but not go out naked. The cover should be 9" long the 3" wide, soft, white and of fine texture. Covering (the navel) with a cloth of this description one should secure it by the waist-band.

संलिप्य [70] भस्मना गात्रं सिद्धासनमथाचरेत् ।
नासाभ्यां प्राणमाकृष्याप्यपाने योजयेद्बलात् ।।४५।। *

saṁlipya bhasmanā gātraṁ siddhāsanamathācaret /
nāsābhyāṁ prāṇāmākṛṣyāpyapāne yojayedbalāt //45//

तावदाकुञ्चयेद्गुह्यमश्विनीमुद्रया [71] शनैः ।
यावद्गच्छेत्सुषुम्णायां [72] हठाद्वायुः प्रकाशयेत् ।।४६।।

tāvadākuñcayedguhyamaśvinīmudrayā śanaiḥ /
yāvadgacchetsuṣumṇāyāṁ haṭhādvāyuḥ prakāśayet //46//

---

69 त्रिमितं VIII; मिलितं IX.

70 भस्मना गात्रसंलिप्तं I to V, VII, XV, XVI, XIX; भस्मना गात्र संलिप्य VI, IX, XI, XVII.

* This is omitted in VIII.

71 शनैरश्विनिमुद्रया I to VII, IX, XV to XIX.

72 वायुः प्रकाशयेत् हठात् I to IX, XV to XIX.

45-46. Smearing the body with ashes and assuming the Siddhāsana (pose) one should inhale with both the nostrils and forcibly join Prāṇa with Apāna. Then by Aśvinî Mudrā one should slowly contract the anus till the Vāyu is forced into the Suṣumṇā and gives an experience.

तदा [73] वायुप्रबन्धेन कुम्भिका च भुजङ्गिनी ।
बद्धश्वासस्ततो भूत्वा चोर्ध्वमार्गं [74] प्रपद्यते ॥४७॥ ‡

tadā vāyuprabandhena kumbhikā ca bhujaṅginī /
baddhaśvāsastato bhūtvā cordhvamārgaṁ prapadyate //47//

47. Then by restricting the Vāyu, Kuṇḍalini feels choked and rises upwards.

विना शक्तिचालनेन योनिमुद्रा न सिध्यति ।
आदौ चालनमभ्यस्य योनिमुद्रां ततो ऽभ्यसेत् ॥४८॥

vinā śakticālanena yonimudrā na siddhyati /
ādau cālanamabhyasya yonimudrāṁ tato'bhyaset //48//

48. Without Sakticālanā, Yonimudrā is not effective. So one should practise Śakticālana and then practise Yonimudrā.

---

73 तावद्वायुप्रभेदेन I to VII.

74 मात्रं I to VII.

‡ After this appears "शब्दद्वयं फले कर्णे योनिमुद्रां च चालयेत्" in I, III, VII; शब्दद्वयं फलैकं तु योनिमुद्रां च चालयेत् । VIII, IX, XIX.

इति ते कथितं चण्डकपाले [75] शक्तिचालनम् ।
गोपनीयं प्रयत्नेन दिने दिने समभ्यसेत् ।. ?।। †

iti te kathitaṁ caṇḍakapāle śakticālanam /
gopanīyaṁ prayatnena dine dine samabhyaset //49//

49. Oh Caṇḍakapāla, thus have I described to you the Sakticālana. Try to keep it a secret and practise it daily.

उदरं [76] पश्चिमोत्तानं तडागाकृति [77] कारयेत् ।
[78] ताडागी सा परा [79] मुद्रा जरामृत्युविनाशिनी ।।५०।।

udaraṁ paścimottānaṁ taḍāgākṛti kārayet /
tāḍāgi sā parā mudrā jarāmṛtyuvināśinī //50//

50. Draw the belly backwards so as to make it look like a pond. This is called the great Tadāgî Mudrā, destroyer of old age and death.

---

75 प्रकारं IV to VI, VIII, IX, XIX.

† This verse is absent in I to III, VII. After this we have the following verses in Vul., XV to XVII. "मुद्रेयं परमा गोप्या जरामरणनाशिनी । तस्मादभ्यसनं कार्यं योगिभिः सिद्धिकाङ्क्षिभिः ।। नित्यं यो ऽभ्यसते योगी सिद्धिस्तस्य करे स्थिता । तस्य विग्रहसिद्धिः - स्याद्रोगाणां संक्षयो भवेत् ।।"

76 पश्चिमतानं I to IX.

77 कृत्वा च तडागाकृतिः I to V, VII to IX, XV to XIX; तडागाकृतिमाचरेत् VI.

78 तडागी I to IX.

79 महा IX.

मुखं संमुद्रितं कृत्वा जिह्वामूलं प्रचालयेत् ।
शनैर्ग्रसेत्तदमृतं माण्डुकीं मुद्रिकां विदुः ॥५१॥

mukhaṁ saṁmudritaṁ kṛtvā jihvāmūlaṁ pracālayet /
śanairgrasettadamṛtaṁ māṇḍukīṁ mudrikaṁ viduḥ //51//

51. Closing the mouth move the root of tongue. Then slowly swallow the nectar. They call this Māṇḍuki Mudrā.

वलितं पलितं नैव जायते नित्ययौवनम् ।
न केशे जायते पाको यः कुर्यान्नित्यमाण्डुकीम् ॥५२॥

valitaṁ palitaṁ naiva jāyate nityayauvanam /
na keśe jāyate pāko yaḥ kuryānnityamāṇḍukîm //52//

52. The person who always practises Māṇḍukī gets no wrinkles or old age (enjoys) perennial youth and his hair does not turn grey.

नेत्रान्तरं [80] समालोक्य चात्मारामं निरीक्षयेत् ।
सा भवेच्छांभवीमुद्रा [81] सर्वतन्त्रेषु गोपिता ॥५३॥ §

netrāntaraṁ samālokya cātmārāmaṁ nirîkṣayet /
sā bhavecchāṁbhavīmudrā sarvatantreṣu gopitā //53//

53. Fixing the gaze between the eye-brows (inside) meditate on the Ātman. This is Śāmbhavi Mudrā which is zealously guarded in all the Tantras.

---

80 नेत्रांजन I to XI, XV to XVII.

81 गुप्ता कुलवधूरिव VIII.

§ After this line is "स एव सर्वतंत्रेषु गोपिता वेदवादिभिः" in VIII.

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
इयं [82] तु शांभवीमुद्रा गुप्ता कुलवधूरि व ।।५४।।

vedaśāstrapurāṇāni sāmānyagaṇikā iva /
iyaṁ tu śāṁbhavîmudrā guptā kulavadhūriva //54//

54. The Vedas, the Śāstras and the Purāṇas are like public women. This Śāmbhavî Mudrā is to be closely guarded like a responsible lady.

स एव ह्यादिनाथश्च स च नारायणः स्वयम् ।
स च ब्रह्मा सृष्टिकारी यो मुद्रां वेत्ति शांभवीम् ।।५५।।

sa eva hyādināthaśca sa ca nārāyaṇaḥ svayam /
sa ca brahmā sṛṣṭikāri yo mudrāṁ vetti śāṁbhavīm //55//

55. He who knows this Śāmbhavî Mudrā is himself Ādinātha, Nārāyaṇa and Brahma, the creator.

सत्यं सत्यं पुनः सत्यं सत्यमाह महेश्वरः ।
शांभवीं यो विजानीयात्स च ब्रह्म न चान्यथा ।।५६।।

satyaṁ satyaṁ punaḥ satyaṁ satyamāha maheśvaraḥ /
śāṁbhavīṁ yo vijānīyātsa ca brahma na cānyathā //56//

56. Maheśwara said, "Verily, verily, the person who knows the Śāmbhavi Mudrā is Brahman itself and none else."

कथिता शांभवीमुद्रा शृणुष्व पञ्चधारणाम् ।
धारणानि समासाद्य किं न सिध्यति भूतले ।।५७।।

kathitā śāṁbhavīmudrā śṛṇuṣva pañcadhāraṇām /
dhāraṇāni samāsādya kiṁ na siddhyati bhūtale //57//

57. Śāmbhavî Mudrā has been explained; listen now to the five Dhāraṇās. Having mastered them, what is there that one cannot accomplish ?

82 एकैव VI, VIII.

अनेन नरदेहेन स्वर्गेषु गमनागमम् ।
मनोगतिर्भवेत्तस्य खेचरत्वं न चान्यथा ।।५८।।

anena naradehena svargeṣu gamanāgamam /
manogatirbhavettasya khecaratvaṁ na cānyathā //58//

58. He can have access to Svargaloka, while remaining in this body, and can move as swiftly as the mind. In this and in no other way does he acquire the ability of moving in the air.

यत्तत्वं हरितालदेशरचितं [83] भौमं लकारान्वितं ।
वेदास्रं कमलासनेन सहितं कृत्वा हृदि स्थापितम् ।
प्राणं तत्र विलीय [84] पञ्चघटिकाश्चित्तान्वितं धारयेत् ।
एषा स्तम्भकारी सदा क्षितिजयं कुर्यादधोधारणा ।।५९।। *

yattatvaṁ haritāladeśaracitaṁ bhaumaṁ lakārānavitaṁ /
vedāsraṁ kamalāsanena sahitaṁ kṛtvā hṛdi sthāpitam /
prāṇaṁ tatra vilīya pañcaghaṭikāścittānvitaṁ dhārayet /
eṣā stambhakarī sadā kṣitijayaṁ kuryādadhodhāraṇā //59//

59. Place in the heart that four-sided Earth-Element beautiful like the golden arsenic trisulfide which has the letter ल as its bīja and presided over by Brahmā and hold Prāṇa along with Citta for 2 hours. This is called Adhodhāraṇā by which one conquers the Earth and brings steadiness (to the Yogi).

---

83 रुचिरं VI.

84 विनीय I to V, VII, XV, XVI, XVIII.

* After this we have the following verse in Vul., and XV to XVII : "पार्थिवीधारणामुद्रां यः करोति च नित्यशः । मृत्युंजयः स्वयं सो ऽपि स सिद्धो विचरेद्भुवि ।।"

शङ्खेन्दुप्रतिमं च कुन्दधवलं तत्त्वं किलालं[85] शुभं
तत्पीयूषवकारबीजसहितं युक्तं सदा विष्णुना ।
प्राणं तत्र विलीय* पञ्चघटिकाश्चित्तान्वितं धारयेत्
एषा[86] दुःसहतापपापहरिणी स्यादाम्भसी धारणा ॥६०॥ ‡

śaṅkhendupratimaṁ ca kundadhavalaṁ tattvaṁ kilālaṁ śubhaṁ /
tatpīyūṣavakārabījasahitaṁ yuktaṁ sadā viṣṇunā /
prāṇaṁ tatrā vilīya pañcaghaṭikāścittānvitaṁ dhārayet /
eṣā duḥsahatāpapāpaharaṇī syādāmbhasī dhāraṇā //60//

60. Merge for 2 hours Prāṇa along with Citta on that auspicious Water-Element which is white like a conch, the moon and the Kunda flower, has nectar and the letter व as its Bīja and is always presided over by Viṣṇu. This is Āmbhasi dhāraṇā which destroys unbearable sufferings and sins.

यन्नाभिस्थितमिन्द्रगोपसदृशं बीजं त्रिकोणान्वितं
तत्त्वं वह्निमयं[87] प्रदीप्तमरुणं रुद्रेण यत्सिद्धिदम् ।

yannābhisthitamindragopasadṛśaṁ bījaṁ trikoṇānvitaṁ
tattvaṁ vahnimayaṁ pradīptamaruṇaṁ rudreṇa yatsiddhidam/

---

* विनीय I to V, XII, XV, XVI, XVIII.

85 किमानं I to VII.

86 एषा भीतिकालहरणं दृश्यानवीधारणात् IX.

‡ The following verses are found in Vul., XIV to XVIII : "आम्भसीं परमां मुद्रां यो जानाति स योगवित् । गभीरे च जले घोरे मरणं तस्य नो भवेत् ॥ इयं तु परमा मुद्रा गोपनीया प्रयत्नतः । प्रकाशात्सिद्धिहानिः स्यात्सत्यं वच्मि च तत्त्वतः ॥"

87 तेजमयं I to V, VII to IX, XV, XVII to XIX; तैजसकं VI.

प्राणं तत्र विलीय* पञ्चघटिकाश्चित्तान्वितं धारयेत् ।
एषा [88] कालगभीरभीतिहरणी वैश्वानरी धारणा ॥६१॥ §

prāṇaṁ tatra vilīya pañcaghaṭikāścittanvitaṁ dhārayet /
eṣā kālagabhîrabhîtiharaṇī vaiśvānarī dhāraṇā //61//

61. Merge Prāṇa along with Citta for 2 hours on Fire-Element which is situated at the navel and is (red) like the Indra-gopa (insect) of which the bija is र and the presiding deity is Rudra and which is (as it were) the effulgent Sun. This is Vaiśvānarîdhāraṇā which destroys the terrible dread of death.

यद्भिन्नाञ्जनपुञ्जसंनिभमिदं [89] धूम्रावभासं परं
तत्त्वं सत्त्वमयं यकारसहितं यत्रेश्वरी देवता ।
प्राणं तत्र विलीय [90] पञ्चघटिकाश्चित्तान्वितं धारयेत्
एषा खे गमनं करोति यमिनां स्याद्वायवी धारणा ॥६२॥ * §

yadbhinnāñjanapuñjasaṁnibhamidaṁ dhūmrāvabāsaṁ paraṁ
tattvaṁ sattvamayaṁ yakārasahitaṁ yatreśvaro devatā /
prāṇaṁ tatra vilīya pañcaghatikāścittānvitaṁ dhārayet /
eṣā khe gamanaṁ karoti yamināṁ syādvāyavī dhāranā //62//

62. Merge for 2 hours Prāṇa along with Citta with the Vāyutattva which is smoky (in colour) and looks like a heap of powder Collirium, is full of Sattva quality of which the bija is य and which is presided over by Īśvara. This is Vāyavī Dhāraṇā which gives the self-restrained aspirant the experience of flying in air.

---

* विनीय I to V, VII, XV, XVI, XVIII.

88 दुःसहकालभीतिहरणं VI; दुःसहतापपापहरणं स्यादम्भसी धारणा IX.

§ This verse is omitted in XII and XIII. After this we have the verse प्रदीप्ते ज्वलिते वह्नौ पतितो यदि साधकः । एतन्मुद्राप्रसादेन स जीवति न मृत्युभाक् ॥" in Vul., XV to XVIII.

89 पुष्प I to VI, IX.

90 विनीय I to V, VII, XV to XVIII.

* § After this the following verses occur in Vul., XV to XVII : "इयं तु परमा मुद्रा जरामृत्युविनाशिनी । वायुना म्रियते नापि खे गतेश्च प्रदायिनी ॥ शठाय भक्तिहीनाय न देया यस्यकस्यचित् । दत्ते च सिद्धिहानिः स्यात्सत्यं वच्मि च चण्ड ते ॥"

यत्सिन्धौ वरशुद्धवारिसदृशं [91] व्योमाख्यमुद्भासते
तत्त्वं देवसदाशिवेन सहितं बीजं हकारान्वितम् ।
प्राणं तत्र विलीय [92] पञ्चघटिकाश्चित्तान्वितं धारयेत्
एषा मोक्षकवाटभेदनकरी [93] कुर्यान्नभोधारणा [94] ॥६३॥ **

yatsindhau varaśuddhavārisādṛśaṁ vyomākhyamudbhāsate /
tattavaṁ devasadāśivena sahitaṁ bījaṁ hakārānvitam /
prāṇaṁ tatra vilīya pañcaghaṭikāścittānvitaṁ dhārayet /
eṣā mokṣakavāṭabhedanakarī kuryānnabhodhāraṇā //63//

63. Merge Prāṇa along with Citta for 2 hours with Tattva called Vyoma which looks like crystal clear sea water, is presided over by god Sadāśiva of whom the bīja is letter ह. This is Nabhodhāraṇā which is capable of breaking open the door to liberation.

आकुञ्चयेद्गुदद्वारं प्रकाशयेत्पुनः पुनः ।
सा भवेदश्विनीमुद्रा शक्तिप्रबोधकारिणी ॥६४॥ §

akuñcayedgudadvāraṁ prakāśayetpunaḥ punaḥ /
sā bhavedaśvinīmudrā śaktiprabodhakāriṇī //64//

64. Contract and relax the anal aperture, again and again. This is called Aśvinī Mudrā. It awakens Śakti (i.e. Kuṇḍalinī).

---

91 व्योमं परं भाषितम् I to V, VII, IX; व्योम्नः परं भाषितम् VI; व्योमं परं भासितम् VIII, XV to XVII; व्योमं परं भासते XIX.

92 विनीय I to III, V, XV, XVI, XVIII.

93 कपाट

94 धारणाम् Vul., XVI.

** After this the following verse is found in Vul., XV to XVIII.

§ This is followed by the verse "अश्विनी परमा मुद्रा गुह्यरोग - विनाशिनी बलपुष्टिकरी चैवाप्यकालमरणं हरेत् ।" in Vul., XV to XVII.

कण्ठपृष्ठे क्षिपेत्पादौ पाशवददृढबन्धनम् ।
सैव स्यात्पाशिनीमुद्रा शक्तिप्रबोधकारिणी ।।६५।। §§

kaṇṭhapṛṣṭhe kṣipetpādau pāśavaddṛḍhabandhanam /
saiva syātpāśinīmudrā śaktiprabodhakāriṇī //65//

65. Throw the two legs on the back of the neck and hold them tight as if (making) a noose. This is called Pāśinīmudrā that awakens the Śakti (Kuṇḍalinī).

काकचञ्चुवदास्येन पिबेद्वायुं शनैः शनैः ।
काकीमुद्रा भवेदेषा सर्वरोगविनाशिनी ।।६६।। * §

kākacañcuvadāsyena pibedvāyuṁ śanaiḥ śanaiḥ /
kākīmudrā bhavedeṣā sarvarogavināśinī //66//

66. One should slowly take in air through the mouth formed like the beak of a crow. This is Kākī Mudrā, the destroyer of all diseases.

[95] कण्ठमग्नजले स्थित्वा नासाभ्यां जलमाहरेत् ।
मुखान्निर्गमयेत्पश्चात्पुनर्वक्त्रेण चाहरेत् ।।६७।।

kaṇṭhamagnajale sthitvā nāsābhyāṁ jalamāharet /
mukhānnirgamayetpaścātpunarvaktreṇa cāharet //67//

---

§§ After this is the verse "पाशिनी महती मुद्रा बलपुष्टिविधायिनी । साधनीया प्रयत्नेन साधकैः सिद्धिकांक्षिभिः ।।" in Vul., and XV to XVII.

* § This is followed by verse "काकीमुद्रा परा मुद्रा सर्वतन्त्रेषु गोपिता । अस्याः प्रसादमात्रेण काकवन्नीरुजो भवेत् (न रोगी काकवत् भवेत् ।" Vul., XVII) in XV, XVI.

95 कण्ठदध्ने Vul., X to XIV; कण्ठलग्ने I to VI; कण्ठमग्ने XV to XIX.

नासाभ्यां रेचयेत्पश्चात्कुर्यादेवं पुनः पुनः ।
मातङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ।।६८।। *

nāsābhyāṁ recayetpaścātkuryādevaṁ punaḥ punaḥ /
mātaṅginī parā mudrā jarāmṛtyuvinaśinī //68//

67-68. Stand in neck-deep water, draw in water through the two nostrils and throw it out by the mouth. Then drawing in the water through the mouth throw if out through the nostrils. One should do this again and again. This is the great Mātaṅaginī Mudrā, the destroyer of old age and death.

वक्त्रं किंचित्सुप्रसार्य चानिलं गलया पिबेत् ।
सा भवेद्भुजगीमुद्रा जरामृत्युविनाशिनी ।।६९।।

vaktraṁ kiṁcitsuprasārya cānilaṁ galayā pibet /
sā bhavedbhujagīmudrā jarāmṛtyuvināśinī //69//

69. Protruding the mouth a little, let one take in air through the throat. This is called Bhujagi Mudrā, the destroyer of decay and death.

* After this follow the verses "विरले निर्जने देशे स्थित्वा चैकाग्रमानसः । कुर्यान्मातङ्गिनीं मुद्रां मातङ्ग इव जायते ।। यत्र यत्र स्थितो योगी सुखमत्यन्तमश्नुते । तस्मात्सर्वप्रयत्नेन साधयेन्मुद्रिका पराम् ।।" in Vul., X to XVIII.

[96] यावन्तश्चोदरे रोगा अजीर्णाद्या विशेषतः [97] ।
[98] तान्सर्वान्नाशयेदाशु यत्र मुद्रा भुजङ्गिनी ॥७०॥ ‡

yāvantaścodare rogā ajīrṇādyā viśeṣataḥ /
tānsarvānnāśayedāśu yatra mudrā bhujanginī //70//

70. Whoever practises Bhujanginī Mudrā, quickly destroys all his diseases of stomach, particularly indigestion etc.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगप्रकरणे मुद्राप्रयोगो नाम तृतीयोपदेशः ।

iti śrīgherandasaṁhitāyāṁ gheraṇḍacaṇḍasaṁvāde ghaṭasthayogaprakaraṇe mudrāprayogo nāma tṛtīyopadeśaḥ /

Thus ends the third lesson called Mudrāprayoga in the content of Ghaṭastha Yoga in the dialogue between Gheraṇḍa and Caṇḍa in Shri Gheraṇḍa Saṁhitā.

---

96 उदरे यावति रोगं । to IX; यावच्च उदरे रोगं XV to XVIII.

97 विनाशिनः IX. 98 तत्सर्वं । to IX, XV to XVIII.

‡ Lesson ends in I to XIII, XIX, but in Vul., XIV to XVIII we get as :

इदं तु मुद्रापटलं कथितं चण्ड ते शुभम् ।
वल्लभं सर्वसिद्धानां जरामरणनाशनम् ॥
शठाय भक्तिहीनाय न देयं यस्य कस्यचित् ।
गोपनीयं प्रयत्नेन दुर्लभं मरुतामपि ॥
ऋजवे शांतचित्ताय गुरुभक्तिपराय च ।
कुलीनाय प्रदातव्यं भोगमुक्तिप्रायकम् ॥
मुद्राणां पटलं ह्येतत्सर्वव्याधिविनाशम् ।
नित्यमभ्यासशीलस्य जाठराग्निविवर्धनम् ॥
न तस्य जायते मृत्युस्तथा ऽस्य न जरादिकम् ।
नाग्निवारिभयं तस्य वायोरपि कुतो भयम् ॥
कासः श्वासः प्लीहाकुष्ठं श्लेष्मरोगाश्च विंशतिः ।
मुद्राणां साधनाच्चैव विनश्यन्ति न संशयः ॥
बहुना किमिहोक्तेन सारं वच्मि च चण्ड ते ।
नास्ति मुद्रासमं किंचित्सिद्धिदं क्षितिमण्डले ॥

NOTES

LESSON III

According to Gh. S., there are 25 Mudrās. It appears to be an all inclusive group, since the list contains what are called Bandhas as also the five kinds of Dhāraṇās. The nature of the set is more physical or physiological at one end and more psychological at the other. H.P. III-6, 7, and Ś. S. IV-24, 25 enumerates 10 Mudrās, namely, Mahāmudrā, Mahābandha, Mahāvedha, Khecaṛi, Jālandhara, Mūlabandha, Viparītakaraṇi, Uḍḍiyāna, Vajroli and Śakticālana.

Verse III-4, 5 : Mahāmudrā - cf. H.P. III-9, 10

पादमूलेन वामेन योनिं संपीड्य दक्षिणम् ।
प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम् ।।
कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।
यथा दण्डहतः सर्पो दण्डाकारः प्रजायते ।।
ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।।

Thus the H.P. appears to suggest the Mūlabandha and it drops the Bhrūmadhyadṛṣṭi mentioned by Gheraṇḍa.

Verse III-7 : Nabhomudrā – This is different from Khecari. Here 'Ūrdhvajihvaḥ' does not suggest that the tongue is to be forced into the nasal opening. It is simply to be turned upwards towards the palate and may be considered as a preliminary exercise for Khecari.

Verse III-8 : Uḍḍiyānabandha – H.P. III-56 reads 'Ūrdhvaṁ ca' instead of 'Ūrdhvaṁ tu' and that 'ca' appears to be significant as remarked - 'Cakārādadhaḥ' which means 'nābheruparibhāge adhobhāge ca'. The abdominal viscera above and below the navel are to be pulled back (cf. J).

This is an exercise of the diaphragm and the ribs. It is practised either in sitting or in standing position.

There is no mention about the stage of respiration. Traditionally, when the practice is taken independently it is done under exhalatory condition. When accompanied with Prāṇāyāma it is practised under inhalatory conditions.

But the anatomico-physiological mechanism differs. Uḍḍiyāna under exhalatory condition has been exhaustively studied in the Kaivalyadhama Scientific Research Department. For details refer to Y.M. Vol. I, III, IV, VI, VIII.

Verse III-10 : Jālandharabandha – J on H.P. III-70 explains Hṛdaye as — "वक्षःसमीपे चतुरङ्गुलान्तरितप्रदेशे चुबुकं हनुं दृढं स्थिरं स्थापयेत्।"

This chin-lock may be practised as a part of Padmāsana and Siddhāsana or independent of them. But it is invariably practised during the Kumbhaka stage of Prāṇāyāma. The chin is to be tightly set in the jugular notch. According to some traditions, the chin is not set in that notch but pressed against the chest further down about four fingers below it.

The name Jālandhara may have been taken from the great Yogi Jālandhara who was perhaps its inventor or at any rate its famous exponent. Or the word 'Jāla' refers to the brain and to the nerves passing through the neck and 'dhar' denoting the upward pull. This bandha exercises an upward pull upon the spine and thus works upon the brain.

Swami Kuvalayananda advises students not to practise Kumbhaka without Jālandhara to avoid possible mischief caused to the ear due to rushing of air through the eustachian or auditory tubes to the internal ear and leading to various disorders. Another purpose of Jālandhara, he suggests, is that during this exercise considerable pressure on the carotid sinus is exerted leading to the stimulation of carotid nerve, and after constant practice a trance-like condition may supervene and also slow down the heart.

Jālandhara bandha is not only practised during Kumbhaka but also during recaka in the Mūrccha Prāṇāyāma bringing about stupor. Refer to Y.M. Vol. VI, No. 4, pp. 301-304.

H.P. III-70 derives the word Jālandhara like this :

बध्नाति हि शिराजालमधोगामिनभोजलम् ।
ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः ।।

Gorakṣa śataka, 36 says :

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।
न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति ॥ Cf. H.P. III-71

Verse III-11, 12, 13 : Mūlabandha - H.P. III-60, 61 emphasize the raising of the apāna by contracting the anus.

पार्ष्णिभागेन संपीड्य योनिमाकुञ्चयेद् गुदम् ।
अपानमूर्ध्वमाकृष्य मूलबन्धो ऽभिधीयते ॥

Mūlabandha is an exercise which mainly consists in forcibly contracting the anal sphincters. Although the anal contraction alone goes to form Mūlabandha, in contracting the anus one necessarily contracts the whole pelvic region. So virtually Mūlabandha is an exercise of pelvic contraction which is facilitated by exerting pressure at the perineum and contracting the lower abdomen. This Mūlabandha is intended to work upon the central and autonomic nervous systems through the nerve terminals in the anal sphincters.

Verse III-14, 15 : Mahābandha - H.P. III-18, 19 gives a slightly different technique. Instead of right foot pressing the left heel, it is placed on the left thigh. H.P. clearly prescribes Pūraka, Kumbhaka and Recaka during the Bandha, whereas Gh. S simply says "जालन्धरे धरेत् प्राणं" and leaves the rest as understood. H.P. quotes an alternative view regarding the use of Jihvābandha substituting for Jālandharabandha. It says –

मतमत्र तु केषांचित्कण्ठबन्धं विवर्जयेत् ।
राजदन्तस्थजिह्वायां बन्धः शस्तो भवेदिति ॥

Verse III-18, 19 : Mahāvedha – H.P. III-25 to 27 prescribe a different and a more elaborate technique. Settled in Mahābandha, after performing Pūraka and restraining the breath by the Jālandharabandha, balance on the two palms placed on the gound in the sitting position and softly strike the ground with the posteriors before the breath is exhaled.

Mahāvedha is a combination of 'tāḍanakriyā' (striking the posteriors against the ground) and Bandhatraya. Gheraṇḍa

recommends the practice of Mahābandha and Mūlabandha accompanied by Mahāvedha.

Verse III-21 : Khecarīmudrā – The preliminary practice to Khecarī is the lengthening of the tongue so that when drawn out it may reach the bhrūmadhya.

Jyotsnā on H.P. III-32 sums up Khecari as 'कपालकुहरे जिह्वप्रवेशपूर्वकं भ्रुवोरन्तर्दर्शनं खेचरीति लक्षणं सिद्धम् ।' Kapālakuhara is also called त्रिपथ because the three important Nāḍis meet at that point. The derivation of the word Khecari given in H.P. III-40:

"चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता ।।"

(खे = भ्रुवोरन्तरवाकाशे). The aspirant is able to drink the nectar oozing from the Moon which is situated to the left side of the interior of the two eye-brows. (भ्रुवोरन्तर्वामभागस्थात्सोमात्स्रवति ।) The elongated tongue is to be turned and taken inside till the posterior nasal openings are closed by its tip. Khecari induces secretions which are claimed to be of a very great physiological value and promotes deepest concentration helping the Yogins to go into Samādhi. These juices of varied tastes are described in Gh. S. III-27, 28.

Verse III-30 : Viparītakaraṇī Mudrā - Jyotsnā on H.P. III-78 sums up the Mudrā as "ऊर्ध्वाधिःस्थितयोश्चन्द्रसूर्ययोरधऊर्ध्वकरणेन अन्वर्था विपरीतकारणीमुद्रा ।" Any pose which has its head down and legs raised up can be technically called Viparīta Karaṇī or topsy turvy pose. Viparīta Karaṇī may be considered as a class of practices wherein Śīrṣāsana, Sarvāṅgāsana and Viparītakaraṇī proper could be included. Viparitakarani is easier than the other two and its technique is as under:

1. Lying supine and raising the legs to complete a right angle.
2. Raising the hips and curving up the trunk and supporting the curving frame with the hands.
3. The trunk is inclined, supported by the hands and the legs are kept vertical to the ground.
4. The chest does not press against the chin as in Sarvāṅgasana.
5. Jihvābandha is formed.

In Sarvāṅgāsana the trunk makes a right angle with the ground and the chin presses in the jugular notch or against the chest.

Śīrṣāsana is a balancing pose wherein the centre of the head rests on the ground supported with the fingerlock and forming an angle with the elbows the whole body is slowly raised to a vertical position.

The practice develops supreme vitality. According to Gorakṣa Śataka, this Viparītakhyakaraṇam is called 'Pratyāhāra' because in this Mudrā the flow of the nectar from the Moon to the Sun is withheld.

The concept of Sūrya at the navel and the Moon at the root of the palate and that the nectar oozing out of the Moon is swallowed up by the Sun at the navel is not yet properly understood in terms of modern concepts of anatomy and physiology.

Verse III-33-38 : Yonimudrā – The technique consists in –

1. Assuming the Siddhāsana and then after a deep inhalation through Kākīmudrā.
2. Closing the ears with the two thumbs, eyes with the index-fingers, nostrils with the middle fingers, the upper lips with the ring fingers and the lower lips with the little fingers.

This is also known as Ṣaṇmukhi mudrā because of the closing of the six openings, namely, two ears, two eyes, nose and mouth.

As a necessary prreliminary to Yonimudrā, the Śakticālanimudrā has to be practised.

Gh. S. III-47, Ś.S. V-38 say that by this mudrā one sees the Self. (तदा तत्क्षणमात्मानं ज्योतीरूपं स पश्यति ।)

Verse III-39 : Vajroli Mudrā – This is a handstand. The palms are placed on the ground, the legs are crossed behind the neck and the body is lifted on the hands.

This is entirely different from the Vajroli as it is commonly understood and described. Curiously enough this handstand with legs turned upwards is said to result in Bindusiddhi which is also the essence of the common and traditional Vajroli.

This is the best illustration of how Haṭhayogic practices are

presented in the chaste form in this text. The movement of chastity in the Yogic practices started by Gorakṣanātha, seems to have attained its result in the form of this text.

Verse III-43, 44 : Śakticālanamudrā – H.P. III-109 takes the first two lines of Gh. S. III-43 to be the description of the kanda and not of the piece of cloth encircling the lions. The technique of Sakticālana consists of :

1. Paridhānayukti – Sitting in Siddhāsana, both the hands are placed on the loins in such a manner that the index fingers reach the navel region and the thumbs go over the back. After inhaling through the right nostril and placing the hands in the manner described above, the head is moved forward repeatedly with moderate speed during Kumbhaka. This helps the Kuṇḍalinī currents to start moving upward which is known as rising of Kuṇḍalinī in Suṣumnā nāḍi.
2. Tāḍana – Holding the ankles with both hands in Siddhāsana, frequent strokes (101 times) are given below the navel at the region of Kanda. This is known as Tāḍana.
3. Bhastrikā Kumbhaka – Assuming Siddhāsana, Bhastrikā Kumbhaka is practised.
4. Praṇava Japa – Assuming Padmāsana and with repetition of Praṇava or Soham and contracting the anal and navel regions, Kuṇḍalinī rising to Brahmarandhra is mentally thought.

The Śakticālanamudrā rouses the Kuṇḍalinī which then clears the mouth of the Suṣumnā so that Prāṇavāyu may pass through Suṣumnā. It appears that the coiled up Kuṇḍalinī when aroused straightens up, clears the mouth of Suṣumnā and then along with Prāṇa, herself enters the Suṣumnā and reaches Brahmarandhra.

Verse III-50 : Taḍāgi-Mudrā – According to traditional practice, this consists of 'mock inhalation' after complete exhalation (as in Uḍḍiyāna) in supine position with knees bent. It has the same physiological effects as that of Uḍḍiyāna.

Verse III-57-63 : Gh. S. more or less gives the same description of Pañchadhāraṇās as given in G.Ś. Patañjali prescribes no particular objects for dhāraṇā while Gorakṣa and Gheraṇḍa lay down the

objects and also localise them. Patañjali defines Dhāraṇā as fixing the chitta only, whereas Gorakṣa defi. ; it as fixing the 'Cittānvita prāṇa' in one of the dhyānasthānas. Dhāraṇā is manifold, according to both, but Gorakṣa describes this in clear terms, while, with Patañjali we get at it indirectly.

Verse III-64 : Aśvini mudrā – In Mūlabandha the contraction of the orifice of the anus is maintained, whereas in Aśvinimudrā there is successive dilation and contraction of the same. For excellent description of the technique and discussion on cultural and therapeutical benefits refer to Y.M. Vol. VII, No. 2, pp. 97 to 107.

Verse III-65 : Pāśinimudrā – H R Chapter 3, describes the same technique and calls it Phaṇīndrāsana.

Verse III-66 : Kākīmudrā – It refers to the arrangement of the lips and the tongue like the beak of a crow. It forms part of the Vātasāra. It is also used in the Śītalī Kumbhaka according to traditional practice.

Verse III-67, 68 : Mātaṅginīmudrā – The technique of Mātaṅginī Mudrā seems to be a combination of Vyutkrama and Sītkrama Kapālabhāti.

Verse III-69 : Bhujaṅginī Mudrā – The neck is to be extended a little forward, the glottis is to be closed and air is to be swallowed through the gullet or aesophagus. It is used as a preliminary exercise during the practice of Plāvinī Prāṇāyāma.

चतुर्थोपदेशः

Caturthopadeśaḥ

LESSON IV

अथातः संप्रवक्ष्यामि प्रत्याहारकमुत्तमम् ।
यस्य विज्ञानमात्रेण कामादिरिपुनाशनम् ॥१॥

athātaḥ saṁpravakṣyāmi pratyāhārakamuttamam /
yasya vijñānamātreṇa kāmādiripunāśanam //1//

1. Now I shall expound the excellent Pratyāhāra by knowing, which enemies like desire, are destroyed.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । *
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२॥

yato yato niścarati manaścañcalamasthiram /
tatastato niyamyaitadātmanyeva vaśaṁ nayet //2//

2. Wherever the wandering and unsteady mind goes it is to be withdrawn from there and brought under the control of the Self.

यत्र यत्र गता दृष्टिर्मनस्तत्र प्रयच्छति ।
अतः प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥३॥ §

yatra yatra gatā dṛṣṭirmanastatra prayacchati /
ataḥ pratyāharedetadātmanyeva vaśaṁ nayet //3//

3. Wherever the sight falls, the mind follows, therefore, bring it under the control of Self.

---

* This line is omitted in XV, XVIII.

§ This verse is not found in Vul., VIII to XIX.

पुरस्कारं तिरस्कारं सुश्राव्यं वा [1] भयानकम् ।
मनस्तस्मान्नियम्यैतदात्मन्येव [2] वशं नयेत् ॥४॥

puraskāraṁ tiraskāraṁ suśrāvyaṁ vā bhayānakam /
manastasmānniyamyaitadātmanyeva vaśaṁ nayet //4//

4. Mind should be withdrawn from (what is heard) whether it is respectful or insulting, pleasant to hear or terrible and it should be brought under the control of the Self.

शीतं चापि तथा चोष्णं यन्मनस्संस्पर्शयोगतः ।
तस्मात्प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥५॥ §§

śītaṁ cāpi tathā coṣṇaṁ yanmanassaṁsparśayogataḥ /
tasmātpratyāharedetadātmanyeva vaśaṁ nayet //5//

5. Mind should be withdrawn from the sensation caused by cold and heat and it should be brought under the control of the Self.

सुगन्धे वा ऽ पि दुर्गन्धे मनो घ्राणेषु जायते । †
तस्मात्प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥६॥ ††

sugandhe vāpi durgandhe mano ghrāṇeṣu jāyate /
tasmātpratyāharedātmanyeva vaśaṁ nayet //6//

6. One should withdraw the mind from smells whether sweet, or stinking and bring it under the control of the Self.

---

1 दुःश्रुतं तथा XVI.

2 मनस्तत्र नियमेत् VIII.

§§ This verse is not found in Vul., X to XIX.

† This line is omitted in IX.

†† This verse is omitted in VIII.

मधुराम्लकतिक्तादिरसं गतं यदा मनः ।
तस्मात्प्रत्याहरेदेतदात्मन्येव वशं नयेत् ।।७।। * *

madhurāmlakatiktādirasaṁ gataṁ yadā manaḥ /
tasmātpratyāharedetadātmanyeva vaśaṁ nayet //7//

7. The mind should be withdrawn from tastes such as sweet, sour and bitter and brought under the control of the Self.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे प्रत्याहार प्रयोगो नाम चतुर्थोपदेशः ।।

iti śrīgheraṇḍasaṁhitāyāṁ gheraṇḍacaṇḍasaṁvāde
ghaṭasthayoge pratyāhāraprayogo nāma caturthopadeśaḥ /

Thus ends the fourth lesson called Pratyāhāra prayoga in the context of Ghaṭasthayoga in the dialogue between Gheraṇḍa and Caṇḍa in Sri Gheraṇḍa Saṁhitā.

NOTES

LESSON IV

In Pratyāhāra the mind is to be withdrawn from the various objects and it is to be brought under control. Now the mind goes out to the five kinds of objects through the five sense-organs. Accordingly, the Pratyāhāra is five-fold and has been described in this chapter. Vasiṣṭha Saṁhitā, III-59-64, however, describes four types of Pratyāhāra as follows :

1. Withdrawal of sense organs from sense objects.
2. Seeing all things as Atman within oneself.
3. Performance of Nityakarmas mentally without any external means within the self.
4. Holding the Vāyu successively at the 18 vital points (marma-sthānas).

The same verses describing the nature of Pratyāhāra are found verbatum in the YY-VII.

** This line is missing in VIII.

पञ्चमोपदेशः

Pañcamopadeśaḥ

LESSON V

अथातः संप्रवक्ष्यामि प्राणायामस्य सद्विधिम् ।
*** यस्य साधनमात्रेण देवतुल्यो भवेन्नरः ॥१॥**

athātaḥ saṁpravakṣyāmi prāṇāyāmasya sadvidhim /
yasya sādhanamātreṇa devatulyo bhavennaraḥ //1//

1. Now I shall expound the correct rules of Prāṇāyāma. By its practice alone a man becomes God-like.

आदौ स्थानं तथा कालं मिताहारं तथापरम् ।
नाडीशुद्धिं ततः पश्चात्प्राणायामं च साधयेत् ॥२॥

ādau sthānaṁ tathā kālaṁ mitāhāraṁ tathāparam /
naḍîśuddhiṁ tataḥ paścātprāṇāyāmaṁ ca sādhayet //2//

2. First of all (one should look to) these things – (suitable) place and time, wholesome food in moderation and purification of the Nāḍīs and after that begins Prāṇāyāma.

दूरदेशे तथा ऽरण्ये राजधान्यां जनान्तिके ।
योगारम्भं न कुर्वीत कृतश्चेत्सिद्धिहा भवेत् ॥३॥

dūradeśe tathā'raṇye rājadhānyāṁ janāntike /
yogārambhaṁ na kurvīta kṛtaścetsiddhihā bhavet //3//

3. One should not start (practice of) Yoga, in a far-off place, nor in a forest...not in a capital city, nor in the midst of a crowd. If one does it, he will not succeed.

---

* This line is absent in XVIII.

अविश्वासं दूरदेशे अरण्ये [1]रक्षिवर्जितम् ।
लोकारण्ये [2] प्रकाशश्च तस्मात्त्रीणि विवर्जयेत् ॥४॥

aviśvāsaṁ dūradeśe araṇye rakṣīvarjitam /
lokāraṇye prakāśaśca tasmāttrīṇi vivarjayet //4//

4. In a far-off place, there is no security; in a forest there is no protection and in the midst of people there is the (fear of) distraction (due to publicity). Hence these three, one should avoid.

सुदेशे धार्मिके राज्ये सुभिक्षे निरुपद्रवे ।
कृत्वा तत्रैकं कुटीरं प्राचीरैः परिवेष्टितम् [3] ॥५॥

sudeśe dhārmike rājye subhikṣe nirupadrave /
kṛtvā tatraikaṁ kuṭīraṁ prācīraiḥ pariveṣṭitam //5//

5. In a good welfare State, where one can get alms easily and where there is no nuisance, one should erect a hut having an enclosed compound.

वापीकूपतडागं च [4] प्राचीरमध्यवर्ति च ।
नात्युच्चं नातिनिम्नं [5] च कुटीरं कीटवर्जितम् ॥६॥

vāpīkūpataḍāgaṁ ca pracīramadhyavarti ca /
nātyuccaṁ nātinimnaṁ ca kuṭīraṁ kīṭavarjitam //6//

6. In the compound there should be a well or a pond. The cottage should be situated neither on too high nor on too low a site and it should be free from insects.

---

1 भक्ष I to IX.
2 लोकाकुले XVI.
3 वेष्टयेत् I to VII; वेष्टितैः VIII, IX.
4 भवेत् प्राचीर मध्यतः IX.
5 नीचं वा I to V, VII; नीचं च VIII, XVI, XIX.

सम्यग्गोमयलिप्तं च कुटीरं [6] तत्र निर्मितम् ।
एवं स्थानेषु [7] गुप्तेषु प्राणायामं समभ्यसेत् [8] ॥७॥ ‡

samyaggomayaliptaṁ ca kuṭīraṁ tatra nirmitam /
evaṁ sthāneṣu gupteṣu prāṇāyāmaṁ samabhyaset //7//

7. In the cottage so erected and smeared over with cowdung, in such a secluded place one should practise Prāṇāyāma.

हेमन्ते शिशिरे ग्रीष्मे वर्षायां च ऋतौ [9] तथा ।
योगारम्भं न कुर्वीत कृते योगो [10] हि रोगदः ॥८॥

hemante śiśire grīṣme varṣāyāṁ ca ṛtau tathā /
yogārambhaṁ na kurvīta kṛte yogo hi rogadaḥ //8//

8. One should not begin the practice of Yoga in these seasons, viz. Hemanta, Śiśira, Grīṣma and Varṣā. If practised, Yoga causes sickness.

---

6 कुर्यात् रंध्रविवर्जितम् VI, IX; कुटिरं रंध्रवर्जितम् I to V, VII.

7 स्थाने हि गुप्ते च I, III to V, VII; स्थानेषु गोप्ये च VI; स्थानेषु गोप्तव्यं IX.

8 समाचरेत् VI, IX.

‡ Omitted in VIII.

9 चतुर्षु च VIII; ऋतुसंज्ञके IX; ऋतेष्वपि VI.

10 योग रोगप्रदः VIII; कृते रोगभयप्रदः IX.

वसन्ते शरदि प्राक्तं योगारम्भं समाचरेत् ।
[11] तदा योगी [12] भवेत्सिद्धो रोगान्मुक्तो भवेद्ध्रुवम् ॥९॥

vasante śaradi prokataṁ yogārambhaṁ samācaret /
tadā yogī bhavetsiddho rogānmukto bhaveddhruvam //9//

9. It is said that one should begin the practice of Yoga in Vasanta and Śarada. Thereby the Yogi attains success and verily he becomes free from diseases.

चैत्रादिफाल्गुनान्ते च माघादिफाल्गुनान्तिके ।
द्वौ द्वौ मासावृतुभागावनुभावश्चतुश्चतुः ॥१०॥

caitrādiphālgunānte ca māghādiphālgunāntike /
dvau dvau māsāvṛtubhāgāvanubhāvaścatuścatuḥ //10//

10. (In one way) Duration of each season is two months; (but) from the point of view of general effect duration of each season is four months. (For the sixfold classification) the seasons begin from Chaitra and end in Phālguna. From the point of view of general effect they begin from Māgha and end in Phālguna.

वसन्तश्चैत्रवैशाखौ ज्येष्ठाषाढा [13] च ग्रीष्मकौ ।
वर्षाश्रावणभाद्राभ्यां शरदाश्विनकार्तिकौ ।
§ मार्गपौषौ च हेमन्तः शिशिरो माघफाल्गुनौ ॥११॥

vasantaścaitravaiśākhau jyeṣṭhāṣāḍhā ca grīṣmakau /
varṣāśrāvaṇabhādrābhyāṁ śaradāśvinakārtikau /
mārgapauṣau ca hemantaḥ śiśiro māghaphālgunau //11/

---

11 तथा Vul., X to XIX.

12 योगो I to VIII.

13 ज्येष्ठाषढौ च प्रावृट् III, VI, IX.
§ This line is omitted in XV.

11. (From the first point of view) Vasanta covers Caitra and Vaiśākha; Grīṣma, Jyeṣṭha and Āṣāḍha; Varṣā, Srāvaṇa and Bhādrapada; Śarad, Āśvina and Kārtika; Hemanta, Mārgaśîrṣa and Pauṣa and Śiśira, Māgha and Phālguna.

अनुभावं प्रवक्ष्यामि ऋतूनां च यथोदितम् ।
माघादिमाधवान्तेषु [14] वसन्तानुभवं विदुः [15] ॥१२॥

anubhāvaṁ pravakṣyāmi ṛtūnāṁ ca yathoditam /
māghādimādhavāntesu vasantānubhavaṁ viduḥ //12//

चैत्रादि चाषाढान्तं च [16] निदाघानुभवं विदुः [17] ।
* आषाढादि चाश्विनान्तं [18] प्रावृषानुभवं विदुः ॥१३॥

caitrādi cāṣāḍhāntaṁ ca nidāghānubhavaṁ viduḥ /
āṣāḍhādi cāśvinantaṁ prāvṛṣānubhavaṁ viduḥ //13//

भाद्रादि मार्गशीर्षान्तं शरदो ऽनुभवं विदुः [19] ।
कार्तिकान्माघमासान्तं हेमन्तानुभवं विदुः [19] ।
मार्गादींश्चतुरो मासाञ्शिशिरानुभवं विदुः [20] ॥१४॥

bhādrādi mārgaśîrṣāntaṁ śarado'nubhavaṁ viduḥ /
kārtikānmāghamāsāntaṁ hemantānubhavaṁ viduḥ /
mārgādîṁścaturo māsāñśiśirānubhavaṁ viduḥ //14//

---

14 माधवान्ते हि I, III to V, VII; माधवान्ते च II; वैशाखान्ते च VI; वैशाखान्तश्च VIII.

15 चतुः I to IX, XV, XVIII; स्तथा XVI.

16 ग्रीष्मश्चानुभवश्चतुः I to VII.

17 चतुः XV, XVI.

18 वै वर्षा चानुभवश्चतुः I, III to V, VII.
* This line is not found in II, VIII.

19 चतुः I to IX, XV, XVI, XIX.

20 चतुः IV to VI.

12-14. Let me now explain the wider effect of seasons as laid down. The influence of Vasanta lasts from Māgha to Vaiśākha; of Grīṣma from Caitra to Āṣāḍha; of Varṣā or Pravṛṣ from Āṣāḍha to Aśvina; of Śarada from Bhādrapada to Mārgaśīrṣa; of Hemanta from Kārtika to Māgha and of Śiśira from Mārgaśīrṣa to Phālguna.

[21] वसन्ते वापि शरदि योगारम्भं तु समाचरेत् ।
तदा योगो भवेत्सिद्धो विना ऽऽयासेन कथ्यते ॥१५॥

vasante vāpi śaradi yogārambhaṁ tu samācaret /
tadā yogo bhavetsiddho vinā'yāsena kathyate //15//

15. If one starts (practice of) Yoga in Vasanta or Śarada, then it is said to be easily successful.

मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।
नानारोगो भवेत्तस्य किंचिद्योगो न सिध्यति ॥१६॥

mitāhāraṁ vinā yastu yogārambhaṁ tu kārayet /
nānārogo bhavettasya kimcidyogo na sidhyati //16//

16. He who begins the practice of Yoga without controlling his diet suffers from many diseases and does not make progress in Yoga.

21 वसन्ते शरदे चैव योगारम्भं समभ्यसेत् VIII; वसन्ते वासरान्ते च योगारम्भ समाचरेत् IX.

शाल्यन्नं [22] यवपिष्टं वा तथा गोधूमपिष्टकम् [23] ।
मुद्गं माषचण कादि शुभ्रं च तुषवर्जितम् ॥१७॥

śālyannaṁ yavapiṣṭaṁ vā tathā godhūmapiṣṭakam /
mudgaṁ māṣacaṇakādi śubhraṁ ca tuṣavarjitam //17//

17. A Yogi should eat food prepared from rice, flour or barley and wheat, green gram, black gram, horse-gram etc. which should be clean and free from husk.

पटोलं [24] सुरणं मानं कक्कोलं [25] च शुकाशकम् ।
दाढिकां कर्कटीं रम्भां डुम्बरीं कण्टकण्टकम् [26] ॥१८॥

paṭolaṁ panasaṁ mānaṁ kakkolaṁ ca śukāśakam /
drāḍhikāṁ karkaṭīṁ rambhāṁ ḍumbarīṁ kaṇṭa-kaṇṭakam //18//

आमरम्भां बालरम्भां रम्भादण्डं च मूलकम् ।
वार्ताकीं मूलकं ऋद्धिं [27] योगी भक्षणमाचरेत् ॥१९॥

āmarambhāṁ bālarambhāṁ rambhādaṇḍaṁ ca mūlakam /
vārtākīṁ mūlkaṁ ṛddhiṁ yogī bhakṣaṇamācaret //19//

18-19. A Yogi should eat Paṭola, Sūrana, Māna, Kakkola, Śukaśaka, Drāḍhikā, Karkaṭi, Rambhā, Duṁbari, Kaṇṭakaṇṭaka, Āmarambhā, Bālarambhā, Rambhādaṇḍa, Mūlaka, Vārtāki and Ṛddhi.

---

22 पिंडं I to V, VII, VIII, XV, XVI.

23 पिंडकं I to V, VII, VIII, XV, XVI.

24 श्रीफलं VI; पनसं Vul., I to V, VII, XV to XIX; शूरणं IX.

25 कंकोल VIII, XV to XVII.

26 शुकासुवं III to V, VII; कटकच्छपम् VIII; कण्टकर्त्तुकम् IX.

27 चर्द्धिं Vul., X to XIV; सिद्धी I to VII; सिंगी VIII.

बालशाकं कालशाकं तथा पटोलपत्रकम् ।
पञ्चशाकं प्रशंसीयाद्वास्तूकं हिमलोचिकाम् ॥२०॥

bālaśākaṁ kālaśākaṁ tathā paṭolapatrakam /
pañcaśākaṁ praśaṁsīyādvāstūkaṁ himlocikām //20//

20. He may eat the five recommended leafy vegetables, viz. Bālaśāka, Kālaśāka, Paṭolapatraka, Vāstūka and Himalocika.

शुद्धं सुमधुरं स्निग्धमुदरार्धविवर्जितम् ।
भुज्यते सुरसंप्रीत्या [28] मिताहारमिमं विदुः ॥२१॥

śuddhaṁ sumadhuraṁ snigdhamudarārdhavivarjitam /
bhujyate surasaṁprītyā mitāhāramimaṁ viduḥ //21//

21. They call that Mitāhāra (controlled diet) which is pure, sweet, lubricated and fills only half the stomach and which is palatable and is eaten to please the God (in oneself).

अन्नेन पूरयेदर्धं तोयेन तु तृतीयकम् ।
उदरस्य [29] तुरीयांशं संरक्षेद्वायुचारणे ॥२२॥

annena pūrayedardhaṁ toyena tu tṛtīyakam /
udarasya turîyāṁśaṁ saṁrakṣedvāyucāraṇe //22//

22. One should fill half the stomach with food, one quarter with water and the fourth quarter should be reserved for the movement of the air.

---

28 शिवसंप्रीतो IX, XI.

29 चतुर्थांशं IV.

कट्वम्लं लवणं तिक्तं[30] भृष्टं च दधितक्रकम् ।
शाकोत्कटं तथा मद्यं तालं च पनसं तथा ॥२३॥

kaṭvamlaṁ lavaṇaṁ tiktaṁ bhṛṣṭaṁ ca dadhitakrakam /
śākotkaṭaṁ tathā madyaṁ tālaṁ ca panasaṁ tathā //23//

कुलत्थं मसुरं पाण्डुं कूष्माण्डं शाकदण्डकम् ।
तुम्बीकोलकपित्थं च कण्टबिल्वं पलाशकम् ॥२४॥

kulatthaṁ masuraṁ pāṇḍuṁ kūṣmāṇḍaṁ śākadaṇḍakam /
tumbīkalakapitthaṁ ca kaṇṭabilvaṁ palāśakam //24//

कदम्बं जम्बीरं बिम्बं[31] लकुचं[32] लशुनं विषम् ।
कामरङ्गं पियालं[33] च हिङ्गुशाल्मलिकेमुकम् ॥२५॥

kadambaṁ jambīraṁ bimbaṁ lakucaṁ laśunaṁ viṣam /
kāmaraṅgaṁ piyālaṁ ca hiṅguśālmalikemukam //25//

योगारम्भे वर्जयेच्च[34] [35] पथिस्त्रीवह्निसेवनम् ॥२६॥

yogārambhe varjayecca pathistrîcahnisevanam //26//

23-26. In the beginning of Yogic practices one should avoid bitter, sour, salt, pungent, scorched food, curds, butter-milk, heavy vegetables, liquor, palm-nuts, Jack-fruits, Kulattha, Masūra, Pāṇḍu, Kuṣmāṇḍa, Vegetable-stems, gourds, berries, Kapittha, Kaṇṭa-bilva, Palāśaka,

30 भ्रष्टद्रव्यं च IX; तिक्तं भृष्टव्यं VIII.

31 बीजं VIII; निम्बं IX; लिम्बं XVI.

32 वर्जयेन्नकुलं विषम् IX; वनं कुंचनमूलं विषम् VIII.

33 प्रियालं XV, XVI.

34 वर्जेद्योगी VIII; वर्जयेद्योगी IX.

35 पथ I, II, IX, XVI to XVIII; पथा VIII; तथा IV; यथा V, VII; पथ्यं XV.

Kadamba, Jambīra, Biṁba, Lakuca, Laśūna, Lotus-stalk fibres, Kāmaranga, Piyāla, Hiṅgu, Sālmali, Kemuka. Similarly, he should avoid much travelling, company of women, and basking near fire.

नवनीतं घृतं क्षीरं शर्कराद्यैक्षवं गुडम् ।
पक्वरम्भां नारिकेलं दाडिम्बमशिवासवम् [36] ।
द्राक्षा [37] तु लवलीं [38] धात्रीं रसमम्लविवर्जितम् ॥२७॥

navanītaṁ ghṛtaṁ kṣīraṁ śarkarādyaikṣavaṁ guḍam /
pakvarambhāṁ nārikelaṁ dāḍimbamaśivāsavam /
drākṣāṁ tu lavalīṁ dhātrīṁ rasamamlavivarjitam //27//

एलाजातिलवङ्गं च पौरुषं जम्बुजाम्बलम् ।
हरीतकीं च खर्जूरं योगी भक्षणमाचरेत् ॥२८॥

elājātilavaṅgaṁ ca pauruṣaṁ jambujāmbalam /
harītakīṁ ca kharjūraṁ yogī bhakṣaṇamācaret //28//

27-28. A Yogi should eat fresh butter, ghee, milk, sugar, sugar-cane, jaggery, ripe plantain, cocoa-nut fruit, pomegranateanise, grapes, lavali, Dhātri (myrabolane), juice which is not sour, cardamom, nutmeg, cloves, Pauruṣa, rose apple, Jāmbala, Harītaki, dates.

36 अशिवां रसम् XVI.

37 द्राक्षाङ्गु Vul., I to XIV, XVII to XIX.

38 लवनीं Vul., XII to XIV.

लघुपाकं प्रियं स्निग्धं तथा धातुप्रपोषणम् ।
[39] मनोभिलषितं योग्यं योगी भोजनमाचरेत् ।।२९।।

laghupākaṁ priyaṁ snigdhaṁ tathā dhātuprapoṣaṇam /
manobhilaṣitaṁ yogyaṁ yogī bhojanamācaret //29//

29. Similarly he should eat food which is easily digestible, agreeable, soft and sticky, which nourishes the elementary substances of the body and which is desirable and proper.

[41] कठिनं दुरितं पूतिमुष्णं [41] पर्युषितं तथा ।
अतिशीतं चाति चोष्णं [42] भक्ष्यं योगी विवर्जयेत् ।।३०।।

kaṭhinaṁ duritaṁ pūtimuṣṇaṁ paryuṣitaṁ tathā /
atiśītaṁ cāticoṣṇaṁ bhakṣyaṁ yogī vivarjayet //30//

30. A Yogi should avoid food that is hard, polluted, putrid, producing heat inside the body, stale, extremely cold and extremely hot.

प्रातःस्नानोपवासादि कायक्लेशविधिं तथा ।
एकाहारं निराहारं [43] यामान्ते च न कारयेत् ।।३१।।

pratāḥsnānopavāsādi kāyakleśavidhiṁ tathā /
ekāhāraṁ nirāhāraṁ yāmānte ca na kārayet //31//

31. He should avoid early morning bath, fasting etc. or anything that causes fatigue. Similarly, he should avoid eating once a day, or not eating at all or eating (again) within three hours.

---

39 मनो विलसितं IX.
* This verse is omitted in VIII.

40 काठिन्यं I to IX, XV to XIX.

41 गन्धं IX.

42 चोग्रं II, VI, XV, XVI.

43 निशाहारं I to VII, IX.

एवं विधिविधानेन प्राणायामं समाचरेत् [44] । ‡
आरम्भे प्रथमे कुर्यात्क्षीराज्यं [45] नित्यभोजनम् ।
मध्याह्ने चैव [46] सायाह्ने भोजनद्वयमाचरेत् ।।३२।।

evaṁ vidhividhānena prāṇāyāmaṁ samācaret /
ārambhe prathame, kuryātkṣirājyaṁ nityabhojanam /
madhyāhne caiva sāyāhne bhojanadvayamācaret //32//

32. Following the rules thus laid down, one should practise Prāṇāyāma. In the beginning, he should take milk and ghee daily and food twice a day, once at noon and once in the evening.

कुशासने मृगाजिने व्याघ्राजिने च कम्बले ।
स्थूलासने [47] समासीनः प्राङ्मुखो वाप्युदङ्मुखः ।
नाडीशुद्धिं समासाद्य प्राणायामं समभ्यसेत् ।।३३।।

kuśāsane mṛgājine vyāghrājine ca kambale /
sthūlāsane samāsīnaḥ praṁmukho vāpyudaṁmukhaḥ /
nāḍīśuddiṁ samāsādya prāṇāyāmaṁ samabhyaset //33//

33. He should sit on a thick seat of Kuśa-grass, antelopeskin, tiger skin, a blanket, facing the East or the North. (then) Having purified the Nāḍis, he should practise Prāṇāyāma.

---

44 समभ्यसेत् VI.

‡ This line is omitted in IX.

45 क्षीराद्यं I to V, VII; क्षीरान्नं VIII; क्षीराद्या नित्यभक्षणम् VI.

46 सायमन्ते च VI.

47 स्थलासने Vul., XII to XIV, XVI, XVII.

नाडीशुद्धिं कथं कुर्यान्नाडीशुद्धिस्तु कीदृशी ।
तत्सर्वं श्रोतुमिच्छामि तद्वदस्व [48] दयानिधे ।।३४।।

nāḍīśuddhiṁ kathaṁ kuryānnāḍīśuddhistu kīdṛśī /
tatsarvaṁ śrotumicchāmi tadvadsva dayānidhe //34//

34. I want to know how the Nāḍis are purified, and what the purification of Nāḍis means. Oh, merciful (Master), tell me all this.

मलाकुलासु नाडीषु मारुतो नैव गच्छति ।
प्राणायामः कथं सिध्येत्तत्त्वज्ञानं कथं भवेत् ।
तस्मान्नाडीशुद्धिमादौ प्राणायामं [49] ततो ऽभ्यसेत् ।।३५।।

malākulāsu nāḍīśu māruto naiva gacchati /
prāṇāyāmaḥ kathaṁ sidhyettattvajñānaṁ kathaṁ bhavet /
tasmānnāḍīśuddhimādau prāṇāyāmaṁ tato'bhyaset //35//

35. When the Nāḍis are full of impurities, Vāyu does not enter them. How can Prāṇāyāma be successful and how can one know the Truth (about Reality) ? Therefore, first of all, purify the Nāḍis and then begin the practice of Prāṇāyāma.

नाडीशुद्धिर्द्विधा प्रोक्ता समनुर्निर्मनुस्तथा ।
*** बीजेन समनुं कुर्यान्निर्मनुं धौतिकर्मणा [50] ।।३६।।**

nāḍīśuddhirdvidhā proktā samanurnirmanustathā /
bījena samanuṁ kuryānnirmanuṁ dhautikarmaṇā //36//

---

48 बूहि मे करुणानिधे VI, VIII, IX.

49 पश्चाद्योगं समभ्यसेत् VI.

50 धौतकर्मणि I to V, VII, IX.

* बी ..... भस्य निगर्भकः । सगर्भा बीजमुच्चार्य निगर्भो बीजवर्जितः ।
प्राणायामं सगर्भं च प्रथमं कथयामि ते ।। in VIII.

36. Purification of Nāḍis is of two kinds : Samanu and Nirmanu. Samanu is done to the accopaniment of Bījamantra, while Nirmanu is done by Dhauti Karma.

धौतिकर्म पुरा प्रोक्तं षट्कर्मसाधने यथा ।
श्रुणुष्व समनुं चण्ड नाडीशुद्धिर्यथा भवेत् ।।३७।।

dhautikarma purā proktaṁ ṣaṭkarmasādhane yathā /
śruṇuṣva samanuṁ caṇḍa nāḍīśuddhiryathā bhavet //37//

37. Dhauti Karma has already been explained in the context of Ṣaṭkarmasādhana. Listen, now, Oh Caṇḍa to Samanu Nāḍīśuddhi (the process of purifying the Nāḍis to the accompaniment of Bījamantra).

उपविश्यासने योगी पद्मासनं समाचरेत् ।
गुर्वादिन्यासनं [51] कुर्याद्यथैव गुरुभाषितम् ।
नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये ।।३८।।

upaviśyāsane yogî padmāsanaṁ samācaret /
gurvādinyāsanaṁ kuryādyathaiva gurubhāṣitam /
nāḍîśuddhiṁ prakurvīta prāṇāyāmaviśuddhaye //38//

38. Sitting on a prescribed seat, the Yogi should assume the Padmāsana posture. Then inviting the deities to the various parts of the body as advised by the Guru, the Practitioner should begin purification of Nāḍis for a faultless performance of Prāṇāyāma.

वायुबीजं ततो ध्यात्वा धूम्रवर्णं सतेजसम् ।
* चन्द्रेण पूरयेद्वायुं बीजं षोडशकैः सुधीः ।।३९।।

vāyubījaṁ tato dhyātvā dhumravarnaṁ satejasam /
candreṇa pūrayedvāyuṁ bījaṁ ṣoḍaśakaiḥ sudhīḥ //39//

---

51 कृत्वा I to VII, IX.

* पूरयेद्वायुबीजेन चन्द्रेण षोडशैः सुधीः VI.

चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिंशन्मात्रया वायुं सूर्यनाड्या च रेचयेत् ।।४०।। §

catuḥṣaṣṭyā mātrayā ca kumbhakenaiva dhārayet /
dvātriṁśanmātrayā vāyuṁ śūryanāḍyā ca recayet //40//

39-40. Contemplating on the वायुबीज which has a smoky colour and is lustrous, let him inhale by the left nostril repeating the Bīja, 16 times. (Then) Retaining the air for a period required to repeat the Bījamantra 64 times, let him exhale through the right nostril, repeating the Bījamantra 32 times.

‡ उत्थाप्याग्निं नाभिमूलात् [52] ध्यायेत्तेजो ऽ वनीयुतम् । §§
वह्निबीजषोडशेन सूर्यनाड्या च पूरयेत् ।।४१।। §§

utthāpyāgniṁ nābhimūlāt dhyāyettejo'vanīyutam /
vahnibījaṣoḍaśena sūryanāḍyā ca pūrayet //41//

चतुःषष्ट्या मात्रया च [53] कुम्भकेनैव धारयेत् । §§
द्वात्रिंशन्मात्रया वायुं शशिनाड्या [54] च रेचयेत् ।।४२।। *

catuḥṣaṣṭyā mātrayā ca kumbhakenaiva dhārayet /
dvātriṁśanmātrayā vāyuṁ śaśināḍyā ca recayet //42//

---

§ Verses starting from बीजेन समनुं ... (३६) to the end of this verse are omitted in VIII.

‡ नाडीमलाद्वह्निमुत्थाप्य ध्यायेत्तेजवतीयुतम् II to V, VII; नाभिमूलाद्वह्निमूत्थाप्य XV to XIX.

52 धारयेत् XVI.
§§ These lines are not found in VIII and IX.

53 रं बीजेनैव I, V, VII.

54 सूर्यनाड्या I to V.
* This verse is omitted in VII to IX.

41-42. Raising the fire from the root of the navel, contemplate on its light associated with the Earth-Element. Then repeating the Agni-Bīja (रं) 16 times inhale through the right nostril and retain the air for the period required for 64 repetitions of the Bījamantra and then expel it by the left nostril, repeating the mantra 32 times.

नासाग्रे शशधृग्बिम्बं ध्यात्वा ज्योत्स्नासमन्वितम् ।
ठं बीजं षोडशेनैव इडया पूरयेन्मरुत् ॥४३॥ †

nāsāgre śaśadhṛgbimbaṁ dhyātvā jyotsnāsamanvitam /
ṭhaṁ bījaṁ ṣoḍaśenaiva iḍayā pūrayenmarut //43//

चतुःषष्ट्यया मात्रया च [55] वं बीजेनैव धारयेत् । * †
अमृतं प्लावितं ध्यात्वा [56] नाडीधौतिं विभावयेत् । *
द्वात्रिंशेन [57] लकारेण दृढं भाव्यं विरेचयेत् ॥४४॥ * *

catuḥṣaṣṭyā mātrayā ca vaṁ bījenaiva dhārayet /
amṛtaṁ plāvitaṁ dhyātvā nāḍīdhautiṁ vibhāvayet /
dvātrimśena lakāreṇā dṛḍhaṁ bhāvyaṁ virecayet //44//

43-44. Contemplating on the luminous orb of the moon at the tip of the nose, inhale through the left nostril, repeating the Tham (ठं) Bīja 16 times. Retain the air for a period required to repeat Vaṁ (वं) Bīja 64 times imagining that nectar is oozing and the Nāḍis are being purified, and unwaveringly contemplating exhale, repeating the lakāra (लं) 32 times.

---

† This verse is omitted in I to V, VIII, X.

55 रं I to V.
* † This line is not found in VII, VIII, X.

56 नाडीधौतं IX; प्राणायामं समभ्यसेत् I to V, VII.
* This line is omitted in VIII, X.

57 लकारेण द्वात्रिंशेन VI, IX, XV, XVII to XIX.
** This line is not found in VII, VIII, X, XVI.

एवंविधां नाडीशुद्धिं कृत्वा [58] नाडीं विशोधयेत् ।
दृढो भूत्वा ऽऽसनं कृत्वा प्राणायामं समाचरेत् ॥४५॥ * §

evaṁvidhāṁ nāḍīśuddhiṁ kṛtvā nāḍīṁ viśodhayet /
dṛḍho bhūtvā" sanaṁ kṛtvā Prāṇāyāmaṁ samācaret //45//

45. Purifying the Nāḍis in this way one should assume Āsana and practise Prāṇāyāma with firm determination.

सहितः सूर्यभेदश्च उज्जायी शीतली तथा ।
भस्त्रिका [59] भ्रामरी मूर्च्छा केवली [60] चाष्ट कुम्भकाः ॥४६॥ ‡

sahitaḥ sūryabhedaśca ujjāyī śītalī tathā /
bhastrikā bhrāmarī mūrcchā kevalī cāṣṭa kumbhakāḥ //46//

46. There are eight Kumbhakas, viz. Sahita, Sūryabheda, Ujjāyī, Sîtalī, Bhastrikā, Bhrāmari, Mūrcchā and Kevalî.

सहितो [61] द्विविधः प्रोक्तः [62] सगर्भश्च निगर्भकः । §§
सगर्भो बीजमुच्चार्य निगर्भो [63] बीजवर्जितः [64] ॥४७॥

sahito dvividhaḥ proktaḥ sagarbhaśca nigarbhakaḥ /
sagarbho bījamuccārya nigarbho bîjavarjitaḥ //47//

---

58 प्रयत्नेन I; कृत्वा योगी IV.
* § This verse is not found in II, III, V, VII, VIII and X.
‡ This verse is missing in VIII.

59 भ्रमरी I, II, VII.

60 केवला स्यात्तु कुम्भिका I to II; केवला स्यास्तु कुम्भिका III, VII; केवलाश्चाष्ट कुम्भकाः VI.

61 सहितौ द्विविधौ प्रोक्तौ I to V, VII, IX.

62 प्राणायामं समाचरेत्! I to V, VII, XV, XVI, XVIII, XIX; सगर्भक निगर्भकौ IX.
§ § This line is omitted in VIII.

63 निर्गर्भ I to V, VII; निर्गर्भो XV; निर्गर्भं VI.

64 वर्जितम् I to VII.

47. Sahita Kumbhaka is said to be of two kinds - Sagarbha and Nigarbha. Kumbhaka performed while repeating a Bīja Mantra is Sagarbha and that without such repetition is Nigarbha.

प्राणायामं सगर्भं च प्रथमं [65] कथयामि ते ।
सुखासने चोपविश्य प्राङ्मुखो वा ऽ प्युदङ्मुखः ।
[66] रजोगुणं विधिं ध्यायेदक्तवर्णमवर्णकम् ॥४८॥

prāṇāyāmaṁ sagarbhaṁ ca prathamaṁ kathayāmi te /
sukhāsane copaviśya prāṅmukho vā'pyudaṅmukhaḥ /
rajoguṇaṁ vidhiṁ dhyāyedraktavarṇamavarṇakam //48//

48. Let me first explain to you Sagarbha Prāṇāyāma. Sitting in Sukhāsana posture facing the East or the North, contemplate on Brahma associated with rajas, red in colour and characterised by the letter अ (of Om).

इडया पूरयेद्वायुं मात्रया षोडशैः सुधीः ।
पूरकान्ते [67] कुम्भकाद्ये कर्तव्यस्तूड्डियानकः [68] ॥४९॥

iḍayā pūrayedvāyuṁ mātrayā ṣoḍaśaiḥ sudhīḥ /
purakānte kumbhakādye kartavyastūḍḍiyānakaḥ //49//

49. Let the wise (Yogi) inhale by the left nostril repeating अ 16 times. After inhalation and before cessation of breath let him perform Uḍḍiyānaka.

---

65 केवलं IX.

66 ध्यायेद्विधिं रजोगुणं I to V, VII, VIII, XV to XIX; ध्यात्वा बीज रजोगुणं VI; ध्यात्वा विधिं रजोगुणं IX.

67 कुम्भकान्ते XVI.

68 कर्तव्यमुड्डियानकम् VI, VIII, IX.

सत्त्वमयं हरिं ध्यात्वा उकारं[69] कृष्णवर्णकम् ।
चतुःषष्ट्या च मात्रया कुम्भकेनैव[70] धारयेत् ।।५०।। *

sattvamayaṁ hariṁ dhyātvā ukāraṁ kṛṣṇavarṇakam /
catuḥṣaṣṭyā ca mātrayā kumbhakenaiva dhārayet //50//

50. Then contemplating on Hari associated with Sattva, of dark complexion and characterised by the letter उ (of Om) perform Kumbhaka repeating उ 64 times.

तमोमयं[71] शिवं ध्यात्वा मकारं[72] शुक्लवर्णकम् ।
द्वात्रिंशन्मात्रया चैव[73] रेचयेद्विधिना[74] पुनः ।।५१।।

tamomayaṁ śivaṁ dhyātvā makāraṁ śuklavarṇakam /
dvātriṁśanmātrayā caiva recayedvidhinā punaḥ //51//

51. Then contemplating on Śiva, associated with tamas, of white colour and characterised by the letter म, exhale as prescribed by the right nostril repeating म, 32 times.

---

69 उकारे शुक्लवर्णकैः I to IX.

70 अनिलं कुम्भकं चरेत् I to VII, IX; अनिलं पवनं चरेत् VIII.

* After this line occurs "कुम्भकान्ते रेचकाद्यै कर्तव्यं च जलंधरे" in III, IV, and "कुम्भकान्ते रेचकाद्ये कर्तव्यं च जालंधरम्" in VI to IX.

71 रुद्रं तमोगुणं I to IX.

72 मकारैः कृष्णवर्णकैः I to IX.

73 यागी IX.

74 रविणा VI, VIII; पिंगला धवला IX.

पुनः पिङ्गलया ऽऽ पूर्य कुम्भकेनैव धारयेत् ।
इडया रेचयेत्पश्चात् तद्वीजेन क्रमेण [75] तु ।।५२।।

punaḥ piṅgalayā"pūrya kumbhakenaiva dhārayet /
iḍayā recayetpaścāt tadbījena krameṇa tu //52//

52. Then inhaling through the right nostril, retain the air by performing Kumbhaka and expel it through the left nostril, repeating the Bījamantra in the way prescribed.

[76] अनुलोमविलोमेन वारंवारं च साधयेत् ।
पूरकान्ते [77] कुम्भकान्तं [78] धृतनासापुटद्वयम् ।
कनिष्ठानामिकाङ्गुष्ठैस्तर्जनी [79] मध्यमे विना ।।५३।।

analomavilomena vāraṁvāraṁ ca sādhyet /
pūrakānte kumbhakāntaṁ dhṛtanāsāpuṭadvayam /
kaniṣṭhānāmikāṅguṣṭhaistarjanī madhyame vinā //53//

53. Alternating the nostrils practise Prāṇāyāma again and again. After Pūraka hold the two nostrils with the thumb and the little and ring fingers not using the middle and the index finger so long as breath is restrained.

---

75 यथाक्रमः XVI.

76 अनुलोमं प्रतिलोमं च VIII.

77 कुम्भकाद्ये I to VII; कुम्भकान्ते IX, XVI.

78 धृतं II to IX, XV, XVII.

79 तर्जनीभ्यां विना धृतम् I to V, VII, VIII; मध्यमा तर्जनीं विना IX; नर्जनी मध्यमां विना XV, XVI, XVIII.

प्राणायामो [80] निगर्भस्तु विना बीजेन जायते ।
वामजानूपरिन्यस्तं [81] वामपाणितलं भ्रमेत् । ‡
[82] एकादिशतपर्यन्तं पूरकुम्भकरेचकम् [83] ॥५४॥

prāṇāyāmo nigarbhastu vinā bījena jāyate /
vāmajānūparinyastaṁ vāmapāṇitalaṁ bhramet /
ekādiśataparyantaṁ pūrakumbhakarecakam //54//

54. Nigarbha Prāṇāyāma is performed without the repetition of Bījamantra. Rotate the left palm placed on the left knee. Pūraka, Kumbhaka and Recaka may cover the time (taken) by such rotation from once to a hundred times.

उत्तमा विंशतिर्मात्रा मध्यमा षोडशी स्मृता ।
अधमा द्वादशी मात्रा प्राणायामास्त्रिधा [84] स्मृताः ॥५५॥

uttamā vimśatitrmātrā madhyamā ṣoḍaśī smṛtā /
adhamā dvādaśī mātrā prāṇāyāmāstridhā smṛtāḥ //55//

55. Prāṇāyāma is of three kinds - the highest type of Prāṇāyāma has its Pūraka lasting for 20 Mātras, Kumbhaka 80 Mātras, and Recaka 40 Mātras. The moderate Prāṇāyāma has Pūraka of 16 Mātras, Kumbhaka of 64 Mātras and Recaka of 32 Mātras. The lowest type has 12 Mātras Pūraka, a 48 Mātras Kumbhaka and 24 Mātras Recaka.

---

80 प्राणायामं निर्गर्भं तु I, II; प्राणायामं च निर्गर्भं XV; प्राणायामं निगर्भं तु III to VII, IX, XVI.

81 भ्रामयेत् वामपाणिनं I, III to V; भ्रामयेद्वामहस्तकम् IX.
‡ This line is omitted in XV, XVI, XVIII.

82 मात्र I to VII; मात्रा VIII, IX.

83 रेचनम् I to V, VII, XV to XVIII; रेचनात् VIII.

84 षोडशी मात्रा मध्यमा Vul., I, VII, VIII, X to XIV, XVI, XVII, XIX; मात्रा षोडशमध्यमा IV, XV; प्राणायामस्तु त्रिविधः VIII; प्राणायामस्त्रिधा मतः IX; स्त्रिधा मताः VI, XVI.

अधमाज्जायते [85] घर्मो मेरुकम्पश्च [86] मध्यमात् ।
उत्तमाच्च भूमित्यागस्त्रिविधं [87] सिद्धिलक्षणम् ।।५६।।

adhamājjāyate gharmo merukampaśca madhyamāt /
uttamācca bhumityāgastrividhaṁ siddhilakṣaṇam //56//

56. The lowest type of Prāṇāyāma gives warmth. The moderate one gives rise to tremor, particularly in spinal columm, while the highest type of Prāṇāyāma leads to levitation. Success (in Prāṇāyāma) is characterised by these three (experiences).

प्राणायामात्खेचरत्वं प्राणायामादुजां [88] हतिः ।
प्राणायामाच्छक्तिबोधः [89] प्राणायामान्मनोन्मनी ।
आनन्दो जायते चित्ते प्राणायामी सुखी भवेत् ।।५७।।

prāṇāyāmātkhecaratvaṁ prāṇāyāmādrujāṁ hatiḥ /
prāṇāyāmācchaktibodhaḥ prāṇāyāmānmanonmanī /
ānando jāyate citte prāṇāyāmī sukhī bhavet //57//

57. Prāṇāyāma gives the ability to move in air. By Prāṇāyāma diseases are destroyed. By Prāṇāyāma the Śakti (Kuṇḍalinī) is awakened. By Prāṇāyāma one enters the Manonmani state. By Prāṇāyāma, the mind experiences bliss and the practitioner becomes happy.

कथितं सहितं कुम्भं सूर्यभेदनकं शृणु ।
पूरयेत्सूर्यनाड्या च यथाशक्ति [90] बहिर्मरुत् ।।५८।।

kathitaṁ sahitaṁ kumbhaṁ sūryabhedanakaṁ śṛṇu /
pūrayetsūryanāḍyā ca yathāśakti bahirmarut //58//

---

85 स्वेदो VI.

86 मध्यमा मेरुकम्पनम् VI.

87 भूवस्त्यागं IX; भूमिसंत्यागं VI.

88 रोगनाशनम् I to IX, X to XIV.

89 बोधयेच्छक्तिं I to IX, XV, to XVII.

90 च मारुतम् VI.

धारयेद्बहुयत्नेन कुम्भकेन जलन्धरैः ।
यावत्स्वेदं नखकेशाभ्यां तावत्कुर्वन्तु कुम्भकम् ।।५९।।

dhārayedbahuyatnena kumbhakena jalandharaiḥ /
yāvatsveda ṁ nakhakeśābhyāṁ tāvatkurvantu kumbhakam //59//

58-59. Sahita Kumbhaka is explained. Now listen to Sūryabhedana. Take in through the right nostril the external air according to your capacity and with great effort retain it by means of tJālandharabandha. Continue the Kumbhaka till heat is felt right upto the tips of nails and roots of hair.

प्राणो ऽपानः समानश्चोदानव्यानौ [91] तथैव च । *
[92] सर्वे ते सूर्यसंभिन्ना [93] नाभिमूलात्समुद्धरेत् ।।६०।। ‡

prāno'pānaḥ samānaścodānavyānau tathaiva ca /
sarve te sūryasaṁbhinnā nābhimūlātsamuddharet //60//

---

91 च वायवः II to V, VII, IX; च मारुतः VIII.

* This is absent in XI, XII. After this we have "नागःकूर्मश्च कृकरो देवदत्तो धनंजयः । हृदि प्राणो वहेन्नित्यमपानो गुदमण्डले । समानो नाभिदेशे तु उदानः कण्ठमध्यगः (in Vul., X, XIII to XVII) ।। व्यानो व्याप्य शरीरे तु प्रधानाः पञ्च वायवः । प्राणाद्याः पञ्चविख्याता नागाद्या पञ्च वायवः (Vul., I to V, VII, X, XIII to XIX) ।। तेषामपि च पञ्चानां स्थानानि च वदाम्यहम् (Vul., X, XIII to XIX) । उद्गारे नाग आख्यातः कूर्मस्तून्मीलने स्मृतः । कृकरः क्षुत्कृते ज्ञेयो देवदत्तो विजृंभणे ।। न जहाति मृतं वापि सर्वव्यापी धनंजयः । नागो गृह्णाति चैतन्यं कूर्मश्चैव निमेषणम् (Vul., I to V, VII, X, XIII to XIX) ।। क्षुत्तृषं कृकरश्चैव चतुर्थेन तु जृम्भणम् (Vul., X, XIII to XVIII) । भवेद्धनंजयाच्छब्दः क्षणमात्रं न निःसरेत् (Vul., I to V, VII, X, XIII to XIX). ।।

92 सर्वं च I to VII.

93 सूर्यकं भित्वा I to VII; निर्भित्वा VIII.

‡ This line is missing in XII.

इडया रेचयेत्पश्चाद्धैर्येणाखण्डवेगतः [94] ।
पुनः सूर्येण चाकृष्य कुम्भयित्वा यथाविधि ॥६१॥ ‡

iḍayā recayetpaścadhairyeṇākhaṇḍavegataḥ /
punaḥ sūryeṇa cakṛṣya kumbhayitvā yathāvidhi //61//

[95] रेचयित्वा साधयेत्तु क्रमेण च पुनः पुनः ।
कुम्भकः सूर्यभेदस्तु जरामृत्युविनाशकः ॥६२॥ ‡

recayitvā sādhayettu krameṇa ca punaḥ punaḥ /
kumbhakaḥ sūryabhedastu jarāmṛtyuvināśakaḥ //62//

बोधयेत्कुण्डलीं शक्तिं देहाग्निं [96] च विवर्धयेत् ।
इति ते कथितं चण्ड सूर्यभेदनमुत्तमम् ॥६३॥ ‡

bodhayetuṇḍalīm śaktiṁ dehāgniṁ ca vivardhayet /
iti te kathitaṁ caṇḍa sūryabhedanamuttamam //63//

60-63. Prāṇa, Apāna, Samāna, Udāna, Vyāna-all these are connected with the Sūrya (in the navel and connected with the right nostril). (Inhaling through the right nostril) the Yogi should raise them from the root of the navel and then exhale by the left nostril carefully with a continuous flow Again inhaling through the right nostril and having retained (the air) in the manner prescribed let him exhale. This process should be repeated. The Sūryabheda Kumbhaka prevents old age and death; awakens the Kuṇḍalini Śakti and increases the heat of the body. Thus have I, Oh Caṇḍa explained to you the excellent Sūryabhedana.

---

‡‡ This verse is missing in XII.

94 सूर्येनाखडं अवेगतः VIII; धैर्येन मरुतं मतः IX.

95 यथाविधिं रेचयित्वा साधयेत्तु पुनः पुनः VI, IX.

96 देहानलबिवर्धनम् I to V, VII, XVI; देहानलं च वर्द्धयेत् IX.

नासाभ्यां वायुमाकृष्य मुखमध्ये च [97] धारयेत् ।
हृद्गलाभ्यां समाकृष्य, वायुं, वक्त्रे [98] च धारयेत् ।।६४।। ‡

nāsābhyāṁ vāyumākṛṣya mukhamadhye ca dhārayet /
hṛdgalābhyāṁ samākṛṣya vāyuṁ vaktre ca dhārayet //64//

मुखं प्रक्षाल्य [99] संवन्द्य [100] कुर्याज्जालन्धरं ततः ।
आशक्ति कुम्भकं कृत्वा धारयेदविरोधतः ।।६५।।

mukhaṁ prakṣālya saṁvandya kuryājjālandharaṁ tataḥ /
āśakti kumbhakaṁ kṛtvā dhārayedavirodhataḥ //65//

64-65. Drawing in air by both the nostrils hold it inside contracting the chest and the throat and then moving the air in the mouth and bending the neck perform Jālandharabandha and retain the breath so long as one can do it with ease.

[101] उज्जायीकुम्भकं कृत्वा सर्वकार्याणि साधयेत् ।
न भवेत्कफरोगश्च [102] क्रूरवायुरजीर्णकम् ।।६६।।

ujjāyīkumbhakaṁ kṛtvā sarvakāryāṇi sādhayet /
na bhavetkapharogaśca krūravāyurajīrṇakam //66//

---

97 साधयेत् I to V, VII; वायुं वक्त्रेण धारयेत् XV, XVI.

98 वक्त्रेण I to V, VII.

‡ This verse is missing in XII.

99 प्रफुल्ल I to V, VII.

100 संरक्ष्य I to V, VII; संबंध्यं VIII, XVI; संवेद्य XV.

101 उष्णं च कुंभकं चण्ड VIII; ... कुम्भकं चण्ड VI, IX.

102 कंपरोगं च VIII.

आमवातः क्षयः कासो [103] ज्वरः प्लीहा न विद्यते [104] ।
जरामृत्युविनाशाय चोज्जायीं साधयेन्नरः ॥६७॥

āmavātaḥ kṣayaḥ kāso jvaraḥ plīhā na vidyate /
jarāmṛtyuvināśāya cojjāyîṁ sādhayennaraḥ //67//

66-67. Practice of Ujjāyi Kumbhaka accomplishes all things. There will be no disorder of phlegm, flatulence or indigestion, rheumatism, consumption, cough, fever or enlarged spleen. A person should master Ujjāyi Kumbhaka to get rid of old age and death.

जिह्वया वायुमाकृष्य चोदरे पूरयेच्छनैः [105] ।
क्षणं च कुम्भकं कृत्वा नासाभ्यां रेचयेत्पुनः ॥६८॥

jihvayā vāyumākṛṣya codare pūrayecchanaiḥ /
kṣaṇaṁ ca kumbhakaṁ kṛtvā nāsābhyāṁ recayetpunaḥ //68//

68. Draw in air by the tongue and fill the chest slowly, (and) performing Kumbhaka for a short time, exhale through both the nostrils.

सर्वदा साधयेद्योगी शीतलीकुम्भकं शुभम् ।
अजीर्णं कफपित्तं च नैव तस्य प्रजायते ॥६९॥

sarvadā sādhayedyogī śîtalīkumbhakaṁ śubham /
ajīrṇaṁ kaphapittaṁ ca naiva tasya prajāyate //69//

69. A Yogi should always practise the beneficial Śîtali Kumbhaka. He will never suffer from indigestion or disorders due to phlegm or bile.

---

103 ज्वरपीडा III to V.

104 जायते I to V, VII to IX, XIX.

105 च शनैः शनैः II.

भस्त्रिका [106] लोहकाराणां यथाक्रमेण संभ्रमेत् ।
तथा [107] वायुं च नासाभ्यामुभाभ्यां चालयेच्छनैः ॥७०॥

bhastrikā lohakārāṇāṁ yathākrameṇa saṁbharamet /
tathā vāyuṁ ca nāsābhyāmubhābhyāṁ cālayecchanaiḥ //70//

70. As the bellows of the blacksmith is inflated again and again, similarly, (one should) steadily move the air in and out using both the nostrils.

एवं विंशतिवारं च कृत्वा कुर्याच्च [108] कुम्भकम् ।
तदन्ते चालयेद्वायुं पूर्वोक्तं च यथाविधि ॥७१॥

evaṁ viṁśtivāraṁ ca kṛtvā kuryācca kumbhakam /
tadante cālayedvāyuṁ pūrvoktaṁ ca yathāvidhi //71//

71. Doing so twenty times, (let him) perform Kumbhaka and then exhale in the manner laid down.

त्रिवारं साधयेदेनं भस्त्रिकाकुम्भकं सुधीः । §
न च रोगो न च क्लेश आरोग्यं च दिने दिने ॥७२॥

trivāraṁ sādhayedenaṁ bhastrikākumbhakaṁ sudhīḥ /
na ca rogo na ca kleśa ārogyaṁ ca dine dine //72//

72. A wise man should perform this Bhastrikā three times (in one sitting). There will be no disease or suffering. Day by day he will gain in health.

---

106 भस्त्रेव I to V, VII, XV; भस्त्रैव IX, XVI to XVIII.

107 ततो I to V, VII, XVI, XVIII.

108 भस्त्रां कुम्भकं VIII; कुर्वन्तु IX.

§ This line is missing in VIII.

[109] अर्धरात्रे गते योगी जन्तूनां शब्दवर्जिते [110] ।
[111] कर्णौ पिधाय हस्ताभ्यां कुर्यात्पूरककुम्भकम् [112] ॥७३॥

ardharātre gate yogī jantūnāṁ śabdavarjite /
karṇau pidhāya hastābhyāṁ kuryātpūrakakumbhakam //73//

73. When it is mid-night, in a place where there are no sounds of any living creatures etc., let the Yogi practise Pūraka and Kumbhaka, closing the ears by the hands.

शृणुयाद्दक्षिणे कर्णे नादमन्तर्गतं शुभम् [113] ।
प्रथमं झिल्लिकानादं वंशीनादं ततः परम् ॥७४॥

sṛṇuyāddakṣiṇe kārṇe nādamantargataṁ śubham /
prathamaṁ jhillikānādaṁ vaṁśīnādaṁ tataḥ param //74//

[114] मेघझर्झरभ्रमरी घण्टा कास्यं ततः परम् ।
तुरीभेरीमृदङ्गादिनिनादानेकदुन्दुभिः [115] ॥७५॥

meghajharjharabhramarī ghaṇṭā kāsyaṁ tataḥ param /
turībherīmṛdaṅgādininādānekadundubhiḥ //75//

74-75. Then he should listen by the right ear to welcome internally aroused sounds of cricket, flute, thunder, cymbals, big bee, bell, gong, trumpet, one sided drum, double sided drum in the order.

---

109 अर्धरात्रगते II to V, VII, VIII; अर्धरात्रिगते IX, XV, XVI, XVIII.

110 जन्तुशब्दविवर्जिते IV; जन्तुशब्दवर्जिते V.

111 कर्णौ निधाय I to V, VII.

112 मुत्तमम् I to V, VII.

113 सुधीः I to V, VII to IX.

114 मेघनादं च VIII, IX; मेघघर्घर भ्रामरी च I to V, VII.

115 वीणानादक I to V; वीणाडुम्बरु VIII; निनादानक Vul., X to XIX.

एवं नानाविधो नादो जायते नित्यमभ्यसात् ।
अनाहतस्य शद्वस्थ तस्य शद्वस्य यो ध्वनिः ।।७६।।

evaṁ nānāvidho nādo jāyate nityamabhayasāt /
anāhatasya śabdasya tasya śabdasya yo dhvaniḥ //76//

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।
[116] तन्मनो विलयं याति तद्विष्णोः परमं पदम्:
एवं भ्रामरीसंसिद्धिः समाधिसिद्धिमाप्नुयात् ।।७७।।

dhvanerantargataṁ jyotirjyotirantargataṁ manaḥ /
tanmano vilayaṁ yāti tadviṣṇoḥ paramaṁ padam /
evaṁ bhrāmarīsaṁsiddiḥ samādhisiddhimāpnuyāt //77//

76-77. In this way, various sounds are heard by the daily practice. The resonance of the internally aroused sound blended with the internally aroused light and Manas merges in that. That manas disappears. Then remains Viṣṇu which is the ultimate aim and object (of the Yogi's quest). By mastering Bhrāmari in this way one succeeds in Samādhi.

[117] सुखेन कुम्भकं कृत्वा मनश्च [118] भ्रुवोरन्तरम् ।
संत्यज्य विषयान्सर्वान्मनोमूर्च्छासुखप्रदा ।
आत्मनि मनसो [119] योगादानन्दो जायते ध्रुवम् ।।७८।।

sukhena kumbhakaṁ kṛtvā manaśca bhruvorantaraṁ /
saṁtyajya viṣayānsarvānmanomūrcchāsukhapradā /
ātmani manaso yogādānando jāyate dhruvam //78//

---

116 तस्मिंस्तु I to V, VII.

117 भुखे च I to V, VII; मुखेन VIII, IX, XI, XVI.

118 भ्रुवोरंतर्गतं मन: I to V, VII; मनश्चक्रूरमन्तरम् VIII; मनश्चक्रे अनन्तरम् IX.

119 मनसंयोगादानान्दं I to V.

78. By performing Kumbhaka comfortably, fixing the mind between the eye-brows inside and detaching oneself from all objects there arises enjoyable tranquillity of the mind. When the mind in joined with Ātman, verily there results bliss.

हंकारेण बहिर्याति सःकारेण विशेत्पुनः । *
षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः ।
अजपां नाम गायत्रीं जीवो जपति सर्वदा ॥७९॥

haṁkāreṇa bahiryāti saḥkāreṇa viśetpunaḥ /
ṣaṭśatāni divārātrau sahasrāṇyekavimśatiḥ /
ajapāṁ nāma gāyatrīṁ jīvo japati sarvadā //79//

79. (The breath) goes out making the sound Haṁ and comes in 21,600 times making the sound saḥ during a day and night. This is called Ajapā Gāyatrī which every being repeats incessantly.

मूलाधारे यथा हंसस्तथा हि हृदि पङ्कजे ।
तथा नासापुटद्वन्द्वे त्रिभिर्हंससमागमः [120] ॥८०॥

mūlādhāre yathā haṁsastathā hi hṛdi paṅkaje /
tathā nāsāpuṭadvandve tribhirhaṁsasamāgamaḥ //80//

80. There is Haṁsa in the Mūlādhāra as in the heart-lotus (chest) as in the two nostrils. The Haṁsa operates in these three (regions of the body).

---

* Before this is the line "भुजङ्गिश्वासउच्छ्वासादजपा जायते स्फुटम् ।" in IX.

120 त्रिवेणीसंगमागमम् III to V, VII; त्रिविधं संगममगमम् VIII, XV, XVI, XVIII; त्रिभिः स्याद्राजमार्गकम् IX.

षण्णवत्यङ्गुलीमानं शरीरं कर्मरूपकम् ।
देहाद्बहिर्गतो वायुः स्वभावात् द्वादशाङ्गुलिः ॥८१॥

ṣaṇṇavatyaṅgulīmānaṁ śarīraṁ karmarūpakam /
dehādbahirgato vāvuḥ svabhāvāt dvādaśāṅguliḥ //81//

[121] गायने षोडशाङ्गुल्यो भोजने विंशतिस्तथा ।
चतुर्विंशाङ्गुलिः पन्थे निद्रायां त्रिंशदङ्गुलिः ।
मैथुने षट्त्रिंशदुक्तं व्यायामे च ततो ऽधिकम् ॥८२॥

gāyane ṣoḍśāṅgulyo bhojane viṁśatistathā /
caturviṁśāṅguliḥ panthe nidrāyāṁ triṁśadaṅguliḥ /
maithune ṣaṭtriṁśaduktaṁ vyāyāme ca tato'dhikam //82//

81-82. The body which (we get) according to (our) Karmas measures 96 times the breadth of (one's own) finger. The expired air ordinarily reaches out upto 9 inches, while singing it goes out upto a foot, while eating to 15 inches, while walking to 2 feet, in sleep 2½ feet, in copulation 3 feet and while taking physical exercise it goes out still further.

स्वभावे ऽस्य गतेर्न्यूने [122] परमायुः प्रवर्धते ।
आयुःक्षयो ऽधिके प्रोक्तो मारुते चान्तराद्गते [123] ॥८३॥

svabhāve'sya gaternyune paramāyuḥ pravardhate /
āyuḥkṣayo'dhike prokto mārute cāntarādgate //83//

83. As the natural range of the expired air decreases, life is prolonged. If the length of the range increases, they say, life is shortened.

---

121 शयने I to V, VII.

122 प्राणे IV, V, VII; प्राणो I to III.

123 च तथागते VIII.

तस्मात्प्राणे स्थिते देहे मरणं नैव जायते ।
वायुना घटसंबन्धे भवेत्केवलकुम्भकः[124] ॥८४॥

tasmātprāṇe sthite dehe maraṇaṁ naiva jāyate /
vāyunā ghaṭasaṁbandhe bhavetkevalakumbhakaḥ //84//

84. Threrefore, if Prāṇa stays inside the body, death does not come. When Vāyu gets spontaneously confined to the body, there results Kevala Kumbhaka.

यावज्जीवं जपेन्मन्त्रमजपासंख्यकेवलम् ।
अद्यावधि धृतं संख्यविभ्रमं केवलीकृते ॥८५॥

yāvajjīvaṁ japenmantramajapāsaṁkhyakevalam /
adyāvadhi dhṛtaṁ saṁkhyāvibhramaṁ kevalīkṛte //85//

अत एव हि कर्तव्यः केवलीकुम्भको नरैः ।
केवली चाजपासंख्या द्विगुणा च मनोन्मनी ॥८६॥

ata eva hi kartavyaḥ kevalīkumbhako naraiḥ /
kevali cājapāsaṁkhyā dviguṇā ca manonmanī //86//

85-86. Throughout life one should recite the Mantra (Haṁsa, i.e. breathe) always at the Ajapā rate (i.e. 15 per minute). On being blessed with Kevala Kumbhaka there remains no question of any rate (of respiration). In Manonmani (reduction in rate of respiration) is double of that in the (state of) Kevali (Kumbhaka).

124 कुम्भकम् Vul., VIII to XV, XVII to XIX.

नासाभ्यां वायुमाकृष्य केवलं कुम्भकं चरेत् ।
एकादिचतुःषष्टिं धारयेत्प्रथमे दिने ॥८७॥

nāsābhyāṁ vāyumākṛṣya kevalaṁ kumbhakaṁ caret /
ekādicatuḥṣaṣṭiṁ dhārayetprathame dine //87//

87. Drawing in air by both the nostrils, just stop breathing. On the first day retain breath from 1 to 64 times.

केवलीमष्टधा कुर्याद्यामे यामे दिने दिने ।
अथ वा पञ्चधा कुर्याद्यथा तत्कथयामि ते ॥८८॥

kevalīmaṣṭadhā kuryādyāme yāme dine dine /
atha va pañcadhā kuryādyathā tatkathayāmi te //88//

प्रातर्मध्याहसायाह्ने मध्यरात्रे [125] चतुर्थके ।
त्रिसन्ध्यमथवा कुर्यात्सममाने दिने दिने ॥८९॥

prātarmadhyāhnasāyāhne madhyarātre caturthake /
trisandhyamatha vā kuryātsamamāne dine dine //89//

88-89. One should perform Kevali 8 times a day, once every three hours; or one may do it 5 times a day, as I am telling you. First, in the early morning, then at noon, then in the evening, then at midnight and then in the fourth quarter of the night. Or one may do it thrice a day dividing the day in three equal parts, every 8 hours.

पञ्चवारं दिने वृद्धिर्वारैकं च दिने तथा ।
अजपापरिमाणं च यावत्सिद्धि प्रजायते ॥९०॥

pañcavāraṁ dine vṛddhirvāraikaṁ ca dine tathā /
ajapāparimaṇaṁ ca yāvatsiddhiḥ prajāyate //90//

90. One should increase the rate of the Ajapājapa from one to five times a day till success is achieved.

---

125 मध्ये रात्रि Vul., X to XV, XVII to XIX.

प्राणायामं केवली च [126] तदा वदति योगवित् ।
केवलीकुम्भके [127] सिद्धे किं न सिध्यति भूतले ॥९१॥

prāṇāyāmaṁ kevalī ca tadā vadati yogavit /
kevalīkumabhake siddhe kiṁ na siddhyati bhūtale //91//

91. To that Prāṇāyāma, which then results, the Yogis give the name Kevalī. Kevalī Kumbhaka being mastered what is not achieved in this world ?

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगप्रकरणे प्राणायामप्रयोगो नाम पञ्चमोपदेशः ।

iti śrīgheraṇḍasaṁhitāyaṁ gheraṇḍacaṇḍasaṁvade ghaṭasthayoga-prakaraṇe prāṇāyāmaprayogo nāma pañcamopadeśaḥ /

Thus ends the fifth chapter called Prāṇāyāma Prayoga in the context of Ghaṭastha Yoga in the dialogue between Gheraṇḍa and Caṇḍa in this Gheraṇḍa Saṁhitā.

---

126 नाम I to V, VII, VIII; तदा नाम केवलीं IX.

127 कुम्भको केवली सिद्धिः I to V, VII; कुंभके केवली सिद्धौ XV, XVI, XVIII, XIX; कुम्भके केवले सिद्धे VIII, IX.

NOTES

LESSON V

Verse V-3 to 7 : Compare H.P. I-12 to 16 which deals with the selection of a suitable place, the erection of Maṭha, some of the personal vows and observances, etc. before beginning the study of Yogic practices.

Verse V-8 to 15 : The influence of seasons and selection of either Vasanta or Sarad for the commencement of Yogic studies do not seem to have been described in other texts of Haṭhayoga.

Verse V-16 to 32 : Dietary rules and restrictions with a fairly long list of fruits and vegetables recommended and prohibited are given rather elaborately in this text. Compare also H.P. I-58 to 63; S. S. III-36 to 44.

Some of the fruits from the long list are not adequately known. The Jack-fruit (Panasa) is listed both under recommended and prohibited fruits in most of the copies.

The Jyotsnā quotes Pañcaśāka from Āyurveda as 'जीवन्ती वास्तुमूल्याक्षी मेघनाद पुनर्नवा ।' ĀR-4693 gives different version as 'क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा । मेघनादेति पञ्चैते शाकनाम प्रकीर्तितः ।।'

Verse V-33 to 45 : According to Gheraṇḍa, Nāḍīśuddhi is preliminary to Prāṇāyāma. It is said to be of two kinds - Samanu and Nirmanu. The Samanu process comprises Sabīja Prāṇāyāma whereas the Nirmanu consists of Dhautikarma, the physical cleansing process (Ṣaṭkarma). Three rounds of Prāṇāyāma with the Bījas धं, रं, ठं, the duration of Pūraka, Kumbhaka and Recaka, being 16 : 64 : 32, purify the Nāḍīs. H.P. II-10 describes the process of Nāḍīśuddhi. There no bījamantra is prescribed to accompany Pūraka, Kumbhaka and Recaka. H.P. III-19, 20 gives the results of Nāḍīśuddhi as follows:

When the Nāḍīs are purified, the Māruta enters the Suṣumṇā easily. That leads to Manasthairyam which otherwise is called Manonmani and as Jyotsnā explains, is a synonym for unmani.

Then begin the various kinds of kumbhakas whose main object is to secure the unmani avasthā. S. S. III-24 to 28 prescribes 20 ordinary Prāṇāyāmas 3 or 4 times a day, for 2 months for Nāḍīśuddhi. V.S. II-64-66 gives a procedure of Nāḍīśuddhi which includes controlled inhalation and exhalation without Kumbhaka. This type of procedure is not found in other texts. Although Gh. S. does not talk of the results of Nāḍīśuddhi, V.S. II-68, 69 and H.P. 11-78 describe slimness of body, stimulation of gastric fire, lustre and experience of Nāda (internally aroused sound) as the signs of successful purification of Nāḍis. For elaborate discussion on Nāḍis refer to Yoga Mimaṁsā Vol. VII No. 4, pp. 61 to 78.

Verse V-46 : H.P. II-44 also describes eight varieties of Kumbhaka (Prāṇāyāma). But Gh. S. omits Sītkārī and Plāvinī from H.P. and substitutes Sahita and Kevalī, thus completing the number of eight varieties.

Verse V-57 : Prāṇāyāma has a far-reaching effect both on the body and the mind. As H.P. II-38 tells us it purifies the body and as such is a substitute for the Ṣaṭkarma. In the present verse, its effects on the mind and consequent miraculous powers are described. The aim of all types of Prāṇāyāma is to wake up the dormant Kuṇḍalinī. S.S. II-58-64 describe the effects in detail. Prāṇāyāmic exercises are to be done with a concentrated mind which leads to unmanī.

Verse V-58-63 : Sūryabhedana – In this variety inhalation is made through the right nostril. Sūrya stands for the right nostril. H.P. II-50 attributes the benefits of cleansing the frontal sinuses, destroying the disorders of the Vāta and the diseases caused by worms, to the practice of Sūryabhedana.

Verse V-53 : For closing nose during Kumbhaka the use of fingers avoiding index and middle fingers seems to be a Haṭhayogic and Tāntric tradition. Smṛitis allow the use of all the 5 fingers during Prāṇāyāma for closing the nose. "पञ्चाङ्गुलिभिर्नासां च बद्ध्वा वायुं निरुध्य च ।" SVS III-22, 23. The rationale for avoiding the touch of the two fingers during Prāṇāyāma is not clear. Read this between the contents of Verse V-46 and Verse V-57.

Verse V-64-67 : Ujjāyi – According to H.P. II-51 there is a sound produced during inhalation and exhalation by the partial closure of the glottis.

Verse V-68, 69 : Sītalī – The name of this Prāṇāyāma is derived from its cooling effect on the body, the air being sucked up through the mouth. After inhalation the protruded tongue is to be withdrawn and the lips closed. The word 'Kṣaṇam' indicates that in this Prāṇāyāma the emphasis is not on prolonged Kumbhaka but inhalation through the mouth.

This is the only variety of Prāṇāyāma described by Gheraṇḍa (the other being Sītalī described by H.P. II-54-56) where the air is inhaled through mouth. In all other varieties of Prāṇāyāma the air is invariably inhaled and exhaled through the nose. Brahmānanda in Jyotsnā cautions against exhaling through mouth in these words:

"वक्त्रेण वायोर्निःसारणं तु अभ्यासानन्तरमपि न कार्यम्, बलहपनिकरत्वात् ।"

Verse V-70-72 : Bhastrikā – The technique consists of Kapālabhāti followed by a Kumbhaka. There are different varieties of Bhastrikā. Gh. S. requires 20 strokes of Kapālabhāti followed by inhalation through both the nostrils and exhalation through the left nostril after restraining the breath, while H.P. II-59-64 recommends Kapālabhāti to be continued until fatigue sets in (to the capacity) and then to practise inhalation through the right nostril and exhalation through the left after due restraining the breath. In these two varieties there is no difference in the pattern of Kapālabhāti, but the difference lies in the manner of inhalation and exhalation. Brahmānanda, in Jyotsnā, however, describes two more varieties of Bhastrikā in which Kapālabhāti is practised by the manipulation of the nostrils for inhalation and exhalation.

Bhastrikā is a favourite variety of Prāṇāyāma which is practised by the students of Yoga. The scientific investigation about the effects of Gh. S. variety of Bhastrikā Prāṇāyāma indicated that prolonged practice of 45 minutes does not lead to an increase in the urinary acidity. For details refer to Y.M. Vol. VI, No. 1, pp. 9-18.

Verse V-73-77 : Bhrāmarī – According to H.P. II-68 this Kumbhaka is called 'Bhrāmari' because its technique requires the production of a humming sound resembling that of a male bee in Pūraka and of a female bee in Recaka. It is a nasal sound produced as in pronouncing the word 'King' accompanied by the vibrations of the soft palate. Gheraṇḍa gives a different technique here in this verse.

Verse V-78 : Mūrcchā – It means 'loss of awareness'. This Prāṇāyāma leads to it. Hence the name. The technique described in H.P. II-69 is as follows :

At the end of deep inhalation one is to practise Kumbhaka with Jālandhara which is very tightly fixed, is to be retained even during Recaka which leads to a sort of stupor. Elsewhere Jālandhara is required to be released at the end of Kumbhaka. the loss of awareness is not only pleasant but helpful in concentration as it excludes all sensory disturbances and leaves the mind free from associating ideas. Gheraṇḍa's technique consists in Kumbhaka and fixing the mind, freed from all objects, on the Bhrūmadhya.

Verse V-87-91 : Kevalī Kumbhaka – This is an ābhyantara Kumbhaka preceded by an inhalation by both the nostrils. In the Kevalī Kumbhaka state, the Soham mantra is mentally repeated at the rate of 15 per minute which is a Ajapāsaṁkhyā. The words Kevalī and Kevala seem synonymous. But the technique given in H.P. differs from that of Gh. S. H.P. II-72 as well as VS III-28 describe Kevala Kumbhaka as retention of breath with ease (without any Pūraka and Recaka). In the variety described by Gh. S. one is specifically asked to inhale through both the nostrils and retain the breath.

षष्ठोपदेशः

Ṣaṣṭhopadeśaḥ

LESSON VI

स्थूलं ज्योतिस्तथा सूक्ष्मं ध्यानस्य त्रिविधं विदुः ।
स्थूलं मूर्तिमयं प्रोक्तं ज्योतिस्तेजोमयं तथा ।
सूक्ष्मं, बिन्दुमयं ब्रह्म कुण्डली परदेवता ।।१।।

sthūlaṁ jyotistathā sūkṣmaṁ dhyānasya trividhaṁ viduḥ /
sthūlaṁ mūrtimayaṁ proktaṁ jyotistejomayaṁ tathā /
sūkṣmaṁ bindumayaṁ brahma kuṇḍalī paradevatā //1//

1. Dhyāna is said to be of three kinds : Sthūla (gross), Jyoti (of light) and Sūkṣma (subtle). Sthūla Dhyāna is said to be of a concrete image. Jyoti Dhyāna of light and Sūkṣma Dhyāna of Brahman as Bindu (down of Brahma consciousness), - the ultimate reality beyond Kuṇḍalī (Śakti).

स्वकीयहृदये [1] ध्यायेत्सुधासागरमुत्तमम् ।
तन्मध्ये रत्नद्वीपं [2] तु सुरत्नवालुकामयम् ।।२।।

svakīyahṛdaye dhyāyetsudhāsāgaramuttamam /
tanmadhye ratnadvīpaṁ tu suratnavālukāmayam //2//

चतुर्दिक्षु नीपतरुं बहुपुष्पसमन्वितम् ।
नीपोपवनसंकुलैर्वेष्टितं परिखा इव ।।३।।

caturdikṣu nīpataruṁ bahupuṣpasamanvitam /
nīpopavanasaṁkulairveṣṭitaṁ parikhā iva //3//

---

1 स्वकाय Vul., XVII.

2 दीपं VIII.

मालतीमल्लिकाजातीकैसरैश्चम्पकैस्तया ।
पारिजातैः स्थलपद्मैर्गन्धामोदितदिङ्मुखैः ॥४॥

mālatīmallikājātīkaisaraiścampakaistathā /
pārijātaiḥ sthalapadmairgandhāmoditadiṅmukhaiḥ //4//

तन्मध्ये संस्मरेद्योगी कल्पवृक्षं मनोहरम् [3] ।
चतुःशाखाचतुर्वेदं नित्यपुष्पफलान्वितम् ॥५॥

tanmadhye saṁsmaredyogī kalpavṛkṣaṁ manoharam /
catuḥśākhācaturvedaṁ nityapuṣpaphalānvitam //5//

भ्रमराः कोकिलास्तत्र गुञ्जन्ति निगदन्ति च ।
ध्यायेत्तत्र स्थिरो भूत्वा महामाणिक्यमण्डपम् ॥६॥

bhramarāḥ kokilāstatra guñjanti nigadanti ca /
dhyāyettatra sthiro bhūtvā mahāmāṇikyamaṇḍapam //6//

तन्मध्ये तु स्मरेद्योगी पर्यङ्कं सुमनोहरम् ।
तत्रेष्टदेवतां ध्यायेद्यद्ध्यानं गुरुभाषितम् ॥७॥

tanmadhye tu smaredyogī paryaṅkaṁ sumanoharam /
tatreṣṭadevatāṁ dhyāyedyaddhyānaṁ gurubhāṣitam //7//

यस्य देवस्य यद्रूपं यथा भूषणवाहनम् ।
तद्रूपं ध्यायते नित्यं स्थूलध्यानमिदं विदुः ॥८॥

yasya devasya yadrūpaṁ yathā bhūṣaṇavāhanam /
tadrūpaṁ dhyāyate nityaṁ sthūladhyānamidaṁ viduḥ //8//

2-8. Imagine that in the region of the heart there is an excellent ocean of Nectar; that in the midst of that (ocean) there is an island of precious stones where sand (too) is of gems; that on the four sides of the island there are Nīpa trees with an abundance of flowers; that it is surrounded by a forest of Nīpatrees containing flowers of Mālati, Mallikā,

3 मनोरमम् I III to V, VII.

Jāti, Kesara, Champaka, Pārijāta and Sthalapadma making the quarters fragrant with their sweet smell, as if it were a ditch all around. In the midst of that, let the Yogī imagine a beautiful Kalpavṛkṣa (wish yielding tree) having four branches representing the four Vedas and perpetually laden with fruits and flowers, and beetles humming and cuckoos singing there. Fixing his mind there contemplate a pandal set with precious gems. In that (pandal) let the Yogī imagine a beautiful throne and on that meditate on his tutelary God according to the technique taught by the Guru. Whatever are the form, ornaments and vehicle of that deity that vision should always be meditated upon. This is called Sthūla Dhyāna.

सहस्रारे महापद्मे कर्णिकायां विचिन्तयेत् ।
विलग्नसहितं पद्मं दलैर्द्वादशभिर्युतम् ॥९॥

sahasrāre mahāpadme karṇikāyaṁ vicintayet /
vilagnasahitaṁ padmaṁ dalairdvādaśabhiryutam //9//

शुक्लवर्णं [4] महातेजो [5] द्वादशैर्बीजभाषितम् ।
*** हसक्षमलवरयुं हसखफ्रें [6] यथाक्रमम् ॥१०॥**

śuklavarṇaṁ mahātejo dvādaśairbîjabhāṣitam /
hasakṣamalavarayuṁ hasakhaphreṁ yathākramam //10//

---

4 शुभ्रवर्णं I, III to V, VII.

5 महत्तेजो IX.

* सहक्षमवलरियुं हंसशक्तिं यथाक्रमम् । I, III to V, VII.

6 त्रीं IX.

तन्मध्ये कर्णिकायां तु अकथादिरेखात्रयम् ।
हलक्षकोणसंयुक्तं[7] प्रणवं तत्र वर्तते ।।११।।

tanmadhye karṇikāyaṁ tu akathādirekhātrayam /
halakṣakoṇasaṁyuktaṁ praṇavaṁ tatra vartate //11//

9-11. Let the Yogī imagine in the pericarp of the great thousand - petalled lotus (another) lotus with twelve petals white in colour, highly refulgent and having twelve Bîja letters, viz., ह, स, क्ष, म, ल, व, र, युं, ह, स, ख, फ्रें in this order. In the pericarp of this (smaller) lotus there stands the Praṇava (i.e. Om) in a triangle of which the sides are अ क था दि lines and angles ह, ळ, क्ष.

नादबिन्दुमयं पीठं ध्यायेत्तत्र मनोहरम् ।
तत्रोपरि हंसयुग्मं पादुका तत्र वर्तते ।।१२।। ‡

nādabindumayaṁ pīṭhaṁ dhyāyettatra manoharam /
tatropari haṁsayugmaṁ pādukā tatra vartate //12//

12. Let him (also) imagine that there is a beautiful seat having the (decorative mark) of ॅ. On that seat there is a pair of swans - a foot pair.

ध्यायेत्तत्र गुरुं देवं द्विभुजं च त्रिलोचनम् ।
श्वेताम्बरधरं देवं शुक्लगन्धानुलेपनम् ।।१३।। *

dhyāyettatra guruṁ devaṁ dvibhujaṁ ca trilocanam /
śvetāmbaradharaṁ devaṁ śuklagandhānulepanam //13//

शुक्लपुष्पमयं माल्यं रक्तशक्तिसमन्वितम्[8] ।
एवंविधागुरुध्यानात्स्थूलध्यानं प्रसिध्यति ।।१४।।

śuklapuṣpamayaṁ mālyaṁ raktaśaktisamanvitam /
evaṁvidhagurudhyānātsthūladhyānaṁ prasiddhyati //14//

---

7 ळ Vul. ‡ This verse is omitted in VIII & * this line in IX.

8 पुष्प VIII.

13-14. There let him meditate on the Lord (Śiva), having two arms, three eyes, dressed in white, anointed with white fragrant paste, wearing garlands covered with white flowers together with Sakti having a red tinge. By meditating on the Lord in this manner, Sthūla Dhyāna is attained with success par excellence.

स्थूलध्यानं[9] तु कथितं तेजोध्यानं शृणुष्व मे ।
यद्ध्यानेन योगसिद्धिरात्मप्रत्यक्षमेव च ॥१५॥

sthūladhyānaṁ tu kathitaṁ tejodhyānaṁ śṛṇuṣva me /
yaddhyānena yogasiddhirātamapratyakṣameva ca //15//

15. I have explained to you Sthūla Dhyāna. Listen now to Tejodhyāna by which success is attained in Yoga and the Self is realized.

मूलाधारे कुण्डलिनी भुजगाकाररूपिणी ।
तत्र तिष्ठति जीवात्मा प्रदीपकलिकाकृतिः ।
ध्यायेत्तेजोमयं ब्रह्म तेजोध्यानं परात्परम्[10] ॥१६॥

mūlādhāre kuṇḍalinī bhujagākārārūpiṇī /
tatra tiṣṭhati jīvātmā pradīpakalikākṛtiḥ /
dhyāyettejomayaṁ brahma tejodhyānaṁ parātparam //16//

16. In the Mūlādhāra resides Kuṇḍalinî in form of a serpent. Jīvātmā resides there in the form of crest of the flame. Meditate upon Tejomaya Brahman. Tejodhyāna is Dhyāna par excellence.

भ्रुवोर्मध्ये मनऊर्ध्वं यत्तेजः प्रणवात्मकम् ।
ध्यायेज्ज्वालावलीयुक्तं तेजोध्यानं तदेव हि ॥१७॥ ‡

bhruvormadhye manaūrdhve yattejaḥ praṇavātmakam /
dhyāyejjvālāvalīyuktaṁ tejodhyānaṁ tadeva hi //17//

---

9 कथितं स्थूलध्यानं तु I, III to V, VII to IX, XV to XIX.

10 तदेव हि I, III to V, VII, IX; स एवहि VIII.

‡ This verse is omitted in VIII.

17. In the middle of the eye-brows, meditate on that Teja with a subtle aura of rays which is Praṇava and is beyond (the reach of) Manas. That is verily Tejodhyāna.

तेजोध्यानं श्रुतं चण्ड सूक्ष्मध्यानं शृणुष्व [11] मे ।
बहुभाग्यवशाद्यस्य कुण्डली जाग्रती भवेत् ॥१८॥

tejodhyānaṁ śrutaṁ caṇḍa sūkṣmadhyānaṁ sṝṇuṣva me /
bahubhāgyavaśādyasya kuṇḍalī jāgratî bhavet //18//

आत्मना [12] सह योगेन नेत्ररन्ध्राद्विनिर्गता [13] ।
विहरेदाजमार्गे च चञ्चलत्वान्न दृश्यते ॥१९॥

ātmanā saha yogena netrarandhrādvinirgatā /
viharedrājamārge ca cañcalatvānna dṛśyate //19//

18-19. O, Caṇḍa you have heard (about) Tejodhyāna. Listen to me for (a knowledge of) Sukṣmadhyāna. When by great good fortune the Kuṇḍalinî is awakened it becomes one with Âtman and rises above (level of) the sockets of the eyes and vibrates in the Brahmarandhra. It is not perceived because of high frequency (of vibration).

शाम्भवीमुद्रया योगो [14] ध्यानयोगेन सिध्यति ।
सूक्ष्मध्यानमिदं गोप्यं देवानामपि दुर्लभम् ॥२०॥

śāmbhavîmudrayā yogo dhyānayogena siddhyati /
sukṣmadhyānamidaṁ gopyaṁ devānāmapi durlabham //20//

20. Yoga becomes successful by Dhyānayoga along with Sāmbhavī Mudrā. This is Sukṣma Dhyāna which should be zealously guarded. It is not easily attainable even by the gods.

---

11 वदाम्यहं I, III to V, VII, XV, XVI, XVIII.

12 आत्मानं VIII; आत्मनः I, III to V, VII, XV.

13 ब्रह्मरन्ध्रात् IX.

14 योगी I, III to IX, XV to XVIII.

स्थूलध्यानाच्छतगुणं तेजोध्यानं[15] प्रचक्षते ।
तेजोध्यानाल्लक्षगुणं सूक्ष्मध्यानं[16] परात्परम्[17] ॥२१॥ §

sthūladhyānacchataguṇaṁ tejodhyānaṁ pracakṣate /
tejodhyānāllakṣaguṇaṁ sūkṣmadhyānaṁ parātparam //21//

21. Tejodhyāna is a hundred times superior to Sthūladhyāna. Sukṣmadhyāna, which is the greatest of all, is a hundred thousand times superior to Tejodhyāna.

इति ते कथितं चण्ड ध्यानयोगं सुदुर्लभम् ।
आत्मा साक्षाद्भवेद्यस्मात्तस्माद्ध्यानं विशिष्यते ॥२२॥

iti te kathitaṁ caṇḍa dhyānayogaṁ sudurlabham /
ātmā sākṣādbhavedyasmāttasmāddhyānaṁ viśiṣyate //22//

22. Thus have I, O Caṇḍa, described to you Dhyānayoga which is a rare achievement; by virtue of which (the Yogî) becomes one with the Ātman. This is the characteristic feature of Dhyāna.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे सप्तमसाधने ध्यानयोगो नाम षष्ठोपदेशः ॥

iti śrigheraṇḍasaṁhitāyāṁ gheraṇḍacaṇḍasaṁvāde ghaṭasthayoge saptamasādhane dhyānayogo nāma ṣaṣṭhopadeśaḥ /

Thus ends the sixth lesson called Dhyānayoga, one among the Saptasādhanas of Ghaṭasthayoga in the dialogue between Gheraṇḍa and Caṇḍa in Sri Gheraṇḍa Saṁhitā.

---

15 सूक्ष्मध्यानं परात्परम् I, III to V, VII.
16 तत्त्वं I, III to V, VII.
17 प्रचक्षते I, III to V, VII; विशिष्यते XVI, XVIII, XIX.
§ This verse is omitted in VIII.

NOTES

LESSON VI

Dhyāna is said to be threefold – Sthūla, Jyoti and Sukṣma. In the Sthūla dhyāna, the form of the Iṣṭadevatā is brought before the mind. The Guru will direct the aspirant as to the form, raiment, Vāhana and the title of the Devatā. In Jyotirdhyāna, the aspirant meditates upon the Tejomaya Brahman i.e. the Jīvātmā resembling the tempering flame of a candle and which dwells in the Mūlādhāra where the snake-like Kuṇḍalinī also lies or he may meditate alternately on the Praṇavātmaka tejas between the eye-brows. In Sukṣma Dhyāna, a help of Sāmbhavī Mudrā is taken. Ātma is revealed through the process of Dhyāna.

The other classification of dhyāna as we come across in the Yogic literature is in the form of Saguṇa and Nirguṇa. Vaśiṣṭha Saṁhitā gives five types of Saguṇa Dhyāna as follows :

(1) Forming a mental image of Nārāyaṇa in the lotus of the heart.

(2) Forming a mental image of Agni, in the Kanda, awakened by Prāṇāyāma within the lotus of the heart and the Supreme Self within its flames and identifying with it.

(3) Forming a mental image of the lustrous Self like a pillar between the eye-brows.

(4) Mentally forming a miniature image of the Self in the lotus of the heart located in the circle of the moon being sprinkled all around by the thousands of showers of nectar coming from Sahasrāra.

(5) Forming mental image of the orb of the Sun with the conviction that "I am that Self".

The Sthūla dhyāna and the Jyotirdhyāna described in Gh. S. are the forms of Saguṇa Dhyāna, while Sukṣma Dhyāna is a form of Nirguṇa Dhyāna.

B.Y. defines Dhyāna as the control of Buddhi, Ahaṁkāra, Manas *and Indriyas with their objects in one place.*

सप्तमोपदेशः

Saptamopadeśaḥ

LESSON VII

समाधिश्च परो[1] योगो बहुभाग्येन लभ्यते ।
गुरोः कृपाप्रसादेन प्राप्यते गुरुभक्तितः ।।१।।

samādhiśca paro yogo bahubhāgyena labhyate /
guroḥ kṛpāprasādena prāpyate gurubhatitaḥ //1//

1. Samādhi, the supreme Yoga, is attained by great merit (earned previously). It is achieved by the grace of the Guru (obtained) by devotion to him.

विद्याप्रतीतिः स्वगुरुप्रतीतिरात्मप्रतीतिर्मनसः प्रबोधः ।
दिने दिने यस्य भवेत्स योगी सुशोभनाभ्यासमुपैति सद्यः ।।२।।

vidyāpratītiḥ svagurupratītirātmapratītirmanasaḥ prabodhaḥ /
dine dine yasya bhavetsa yogī suśobhanābhyāsamupaiti sadyaḥ //2//

2. That Yogī soon acquires this exquisite experience who is convinced by what he has learnt and heard from this guru who has developed self confidence, and whose mind is thus becoming more and more enlightened day after day.

घटादिभिन्नं मनः कृत्वा चैक्यं कुर्यात्परात्मनि ।
समाधिं तं विजानीयान्मुक्तसंज्ञो दशादिभिः ।।३।।

ghaṭādbhinnaṁ manaḥ kṛtvā caikyaṁ kuryātparātmani /
samādiṁ taṁ vijānīyānmuktasaṁjñyo daśādibhiḥ //3//

---

1 परं तत्त्वं I, III to V, VII to IX.

अहं ब्रह्म न चान्यो ऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपो ऽहं नित्यमुक्तः स्वाभाववान् ॥४॥

ahaṁ brahma na cānyo'smi brahmaivāham na śokabhāk /
saccidānandarūpo'haṁ nityamuktāḥ svabhāvavān //4//

4. I am Brahman and nothing else. Indeed I am Brahman and Brahman alone. I know no sorrow. I am Reality, Consciousness and Bliss. I am ever free. I am always what I really am.

शांभव्या चैव भ्रामर्या [2] खेचर्या योनिमुद्रया ।
ध्यानं नादं रसानन्दं लयसिद्धिश्चतुर्विधा ॥५॥

śāṁbhavyā chaiva bhrāmaryā khecaryā yonimudrayā /
dhyānaṁ nādāṁ rasānandaṁ layasiddhiścaturvidhā //5//

पञ्चधा भक्तियोगेन मनोमूर्च्छा च षड्विधा ।
षड्विधो ऽयं राजयोगः प्रत्येकमवधारयेत् ॥६॥

pañcadhā bhaktiyogena manomūrcchā ca ṣaḍvidhā /
ṣaḍvidho'yaṁ rājayogaḥ pratyekamavadhārayet //6//

5-6. Dhyāna, Nāda, Rasānanda and Layasiddhi (states) are accomplished by Śāmbhavi, Bhrāmari, Khecari and Yonimudrā, respectively. The fifth (state is accomplished) by Bhaktiyoga. The sixth (state) is Manomurccha. These are the six aspects of Rājayoga. Listen to (a description) each.

2 भ्रामर्या खेचर्या VII; खेचर्या भ्रामर्या Vul. and all Mss.

शांभवीं मुद्रिकाः कृत्वा आत्मप्रत्यक्षमानयेत् ।
बिन्दु ब्रह्ममयं[3] दृष्ट्वा मनस्तत्र नियोजयेत् ।।७।।

śaṁbhavīṁ mudrikāḥ kṛtvā ātmapratyakṣamānayet /
bindu brahmamayaṁ dṛṣṭvā manastatra niyojayet //7//

7. Assuming the Śāmbhavī Mudrā realize the self. Once the Bindumaya Brahman is seen, fix the mind on that.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।
आत्मानं खमयं दृष्ट्वा न किंचिदपि बुध्यते ।
सदानन्दमयो भूत्वा समाधिस्थो भवेन्नरः ।।८।। *

khamadhye kuru cātmānamātmamadhye ca khaṁ kuru /
ātmānaṁ khamayaṁ dṛṣṭvā na kiñcidapi budhyate /
sadānandamayo bhūtvā samādhistho bhavennaraḥ //8//

8. Merge yoursef in the Khamaya Brahman and fill yourself with the Khamaya Brahma. Seeing the self as Khamaya Brahman nothing else is seen. Becoming one with perpetual Bliss one should stay in the state of Samādhi.

अनिलं मन्दवेगेन भ्रामरीकुम्भकं चरेत् ।
मन्दं मन्दं रेचयेद्वायुं भृङ्गनादं ततो भवेत् ।।९।।

anilaṁ mandavegena bhrāmarīkumbhakaṁ caret /
Mandaṁ mandaṁ recayedvāyuṁ bhṛṅganādaṁ tato bhavet //9//

---

3 ब्रह्मसकृत् I, III to V, VII, XV, XVI.

* After this is the verse "खेचरीमुद्रा ..... साधारण क्रियाम् ।
in all other Mss except in VII.

अन्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मनो नयेत् ।
समाधिर्जायते तत्र चानन्दः सो ऽहमित्यतः ।।१०।।

antastharṁ bhramarīnādaṁ śrutvā tatra mano nayet /
samādhirāyate tatra cānandaḥ so'hamityataḥ //10//

9-10. Draw in air slowly, perform Bhrāmari Kumbhaka and expel the air gradually. Then there will be (heard) a humming sound like that of a big bee. Listening to this internally aroused humming sound fix the mind on that. Then will ensure Samādhi characterised by the bliss of (the experience) "I am that".

खेचरीमुद्रासाधनात् [4] रसनोर्ध्वगता यदा ।
तदा समाधिसिद्धिः स्याद्धित्वा साधारणक्रियाम् ।।११।।

khecarīmudrāsādhanāt rasanordhvagatā yadā /
tadā samādhisiddhiḥ syāddhitvā sādhāraṇakriyām //11//

11. When the Khecari Mudrā is performed and the tongue is turned upwards Samādhi is achieved, other ordinary Yogic practices being abandoned.

योनिमुद्रां समासाद्य स्वयं शक्तिमयो भवेत् ।
सुशृंगाररसेनैव विहरेत्परमात्मनि ।।१२।।

yonimudrāṁ samāsādya svayaṁ śaktimayo bhavet /
suśṛṁgāratasenaiva viharetparamātmani //12//

आनन्दमयः संभूत्वा ऐक्यं ब्रह्मणि संभवेत् ।
अहं ब्रह्मेति चाद्वैतसमाधिस्तेन जायते ।।१३।।

ānandamayaḥ saṁbhūtvā airkyaṁ brahmaṇi saṁbhavet /
ahaṁ brahmeti cadvaitasamādhistena jāyate //13//

4 साधनात् खेचरी मुद्रा VII, XV to XIX.

12-13. Assuming Yoni Mudrā and the role of his Śakti, become one with paramatmā as with a beloved. Unity with Brahman is attained by being saturated with Ānanda (bliss). In this way ensues Samādhi, in which the individual realizes that he and Brahman are one and the same.

स्वकीयहृदये ध्यायेदिष्टदेवस्वरूपकम् ।
चिन्तयेद्भक्तियोगेन परमाह्लादपूर्वकम् ।।१४।।

svakīyahṛdaye dhyāyediṣṭadevasvarūpakam /
cintayedbhaktiyogena paramāhlādapūrvakam //14//

आनन्दाश्रुपुलकेन [5] दशाभावः प्रजायते ।
समाधिः संभवेत्तेन संभवेच्च मनोन्मनी ।।१५।।

ānandāśrupulakena daśābhāvaḥ prajāyate /
samādhiḥ saṁbhavettena saṁbhavecca manonmanî //15//

14-15. One should meditate on the form of one's tutelary Deity within one's heart and contemplate with devotion and great joy; with tears of joys and thrills one gets exalted condition of mind (aṣṭasātvika Bhāva) and there will ensue the state of Samādhi and Manonmani too will arise.

मनोमूर्च्छां समासाद्य मन आत्मनि योजयेत् ।
परात्मनः [6] समायोगात्ससमाधिं समवाप्नुयात् ।।१६।।

manomūrcchāṁ samāsādya mana ātmani yojayet /
parātmanaḥ samāyogātsamādhiṁ samavāpnuyāt //16//

16. Drawing the ordinary experience of manas, one should join the manas with the Ātman. Samādhi is attained by union with the highest Seif.

---

5 पुलकादेष भावः I, III to V. VII.

6 परात्ममनसंयोगात् VII.

इति ते कथितं चण्ड समाधिर्मुक्तिलक्षणम् ।
राजयोगः समाधिः स्यादेकात्मन्येव साधनम् ।
उन्मनी सहजावस्था सर्वे चैकात्मवाचकाः [7] ॥१७॥

iti te kathitaṁ caṇḍa samādhirmuktilakṣaṇam /
rājaogaḥ samādhiḥ syādekātmanyeva sādhanam /
unmanī sahajāvasthā sarve caikātmavācakāḥ //17//

17. Thus have I told you, Caṇḍa, Samādhi which signifies mukti. The essence of Rājayoga and Samādhi is becoming one with Ātman. (these two terms) as well as Unmani and Sahajāvasthā are all used as synonyms.

जले विष्णुः स्थले विष्णुर्विष्णुः पर्वतमस्तके ।
ज्वालामालाकुले विष्णुः सर्वं विष्णुमयं जगत् ॥१८॥

jale Viṣṇuḥ sthale Viṣṇurviṣṇuḥ parvatamastake /
jvālāmalākule Viṣṇuḥ sarvaṁ Viṣṇumayaṁ jagat //18//

18. Viṣṇu is in water, on land, on the peak of a mountain and in the flames of fire. The whole universe is pervaded by Viṣṇu.

भूचराः खेचराश्चामी [8] यावन्तो जीवजन्तवः ।
वृक्षगुल्मलतावल्लीतृणाद्याः वारि पर्वताः ।
सर्वं ब्रह्म विजानीयात्सर्वं पश्यति चात्मनि ॥१९॥

bhūcarāḥ khecaraścāmī yāvanto jīvajantavaḥ /
vṛkṣagulmalatāvallītṛṇādyāḥ vāri parvatāḥ /
sarvaṁ brahma vijānīyātsarvaṁ paśyati cātmani //19//

19. All the living creatures that walk on land or move in air, all trees, shrubs, creepers, grass etc., and water and mountains, know all these to be Brahman. One should see all these in the Ātman.

---

7 चैकार्थवाचकाः XVI.

8 साक्षी VII.

आत्मा घटस्थचैतन्यमद्वैतं शाश्वतं परम् ।
घटाद्विभिन्नतो [9] ज्ञात्वा वीतरागं विवासनम् ॥२०॥

ātmāghaṭasthacaitanyamadvaitaṁ śāśvataṁ param /
ghaṭādvibhinnato jñātvā vîtarāgaṁ vivāsanam //20//

20. The Âtman is Caitanya residing in the body. It is without a second Eternal and the highest. Knowing it to be separate from the body one should be free from desires and passions.

एवं मिथः [10] समाधिः स्यात्सर्वसंकल्पवर्जितः ।
स्वदेहे पुत्रदारादिबान्धवेषु धनादिषु ।
सर्वेषु निर्ममो भूत्वा सताधिं समवाप्नुयात् ॥२१॥

evaṁ mithaḥ samādhiḥ syātsarvasaṁkalpavarjitaḥ /
svadehe putradārādibāndhaveṣu dhanādiṣu /
sarveṣu nirmamo bhūtvā samādhiṁ samavāpnuyāt //21//

21. Such a Samādhi is free from all consciousness. One should attain it, becoming disinterested in everything, in his own body, in his children, wife, relatives and in his wealth.

तत्त्वं [11] लयामृतं गोप्यं शिवोक्तं विविधानि च ।
तेषां संक्षेपमादाय कथितं मुक्तिलक्षणम् ॥२२॥

tatvaṁ layāmṛtaṁ gopyaṁ śivoktaṁ vividhāni ca /
teṣāṁ saṁkṣepamādāya kathitaṁ muktilakṣaṇam //22//

22. Śiva has declared in various ways the secret Truth, the exalted Laya. I have told you briefly about all of them which lead to Mukti.

---

9 भिन्नतरं ज्ञानं I, III to V, VII.

10 विधि I, III to V; विधिः VII, XV; विधः XVI.

11 लयामृतं परं तत्त्वं I, III to V, VII.

इति ते कथितं चण्ड समाधिर्दुर्लभः परः ।
यं ज्ञात्वा न पुनर्जन्म जायते भूमिमण्डले ।।२३।।

iti te kathitaṁ caṇḍa samādhirdurlabhaḥ paraḥ /
yaṁ jñātvā na punarjanma jāyate bhūmimaṇḍale //23//

23. In this way, O Caṇḍa, I have explained to you the great Samādhi which is so rare. Having experienced this, one is not born again on this earth.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगसाधने योगस्य सप्तसारे समाधियोगो नाम सप्तमोपदेशः समाप्तः ।।

iti śrigheraṇḍasaṁhitāyāṁ gheraṇḍacaṇḍacandasaṁvāde ghaṭasthayogasādhane yogasya saptasāre samādhiyoganāma saptamopadeśaḥ samāptaḥ //

Thus ends the seventh lesson called Samādhiyoga, one among the seven essentials of yoga, in the accomplishment of Ghaṭasthayoga in the dialogue between Gheraṇḍa and Caṇḍa in Śri Gheraṇḍa Saṁhitā.

NOTES

LESSON VII

Verse VII-1 : Among other practices leading to Samādhi, the importance of service to the Guru, his blessings and one's fortune are also recognised here.

Verse VII-2 : Śivānanda Sarasvati, the author of Yogacintāmaṇi, quotes similar verse in modified form as belonging to H.P. Possibly it has some common source.

Verse VII-3, 4 : Describe the state of Samādhi and its result.

Verse VII-5 : While enumerating first 4 types of Samādhis, the sequence of Bhrāmarī and Khecarī has been interchanged in all the manuscripts except in Ms. IX. Sequentially considered Nādayoga Samādhi is attained through Bhrāmari and Rasānandayoga Samādhi through Khecarī. Due to the change in the sequence of words, one faces a difficulty in explaining attainment of Nādayoga Samādhi through Khecari and Rasānandayoga Samādhi through Bhrāmarī. Possibly the interchange of the words was done to suit the metrical need. We have preferred the reading of Ms. IX to suit the technical requirements of the practices.

Verse VII-12, 13 : Layasiddhiyoga Samādhi attained through Yonimudrā is also termed as Advaita Samādhi.

Verse VII-17 : Compare the synonyms of Samādhi given in H.P. IV-3, 4.

APPENDIX

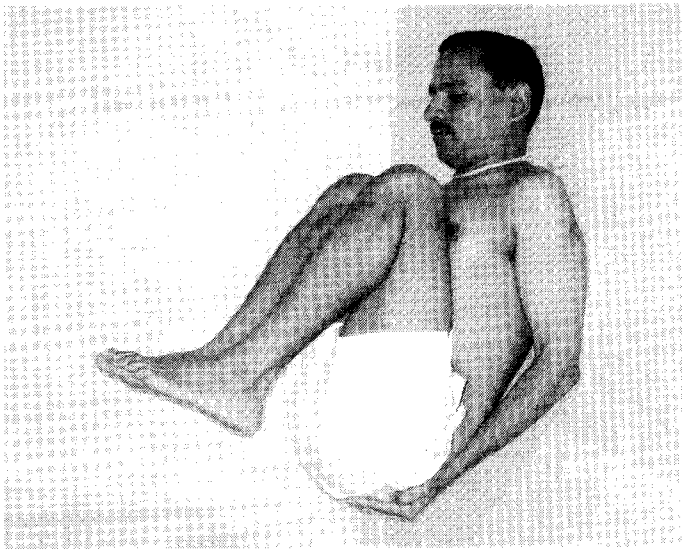
Photographs of Yoga practices referred to in Chapter I to III

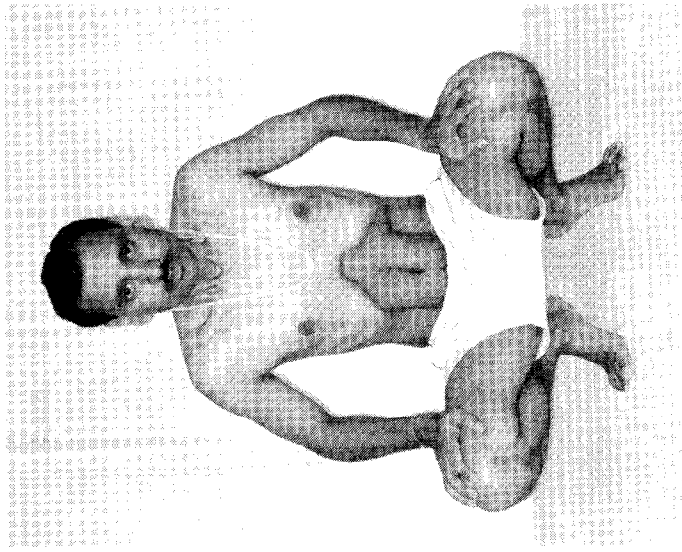
APPENDIX - III

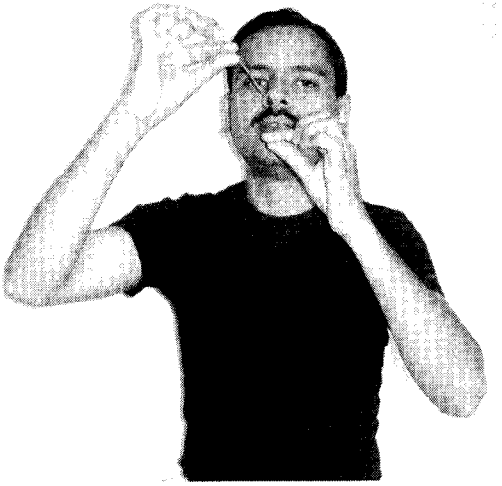
Photographs of Yoga practices referred in the Text

वह्निसार Vahnisāra (Verse I/19)
Retracted position of abdomen

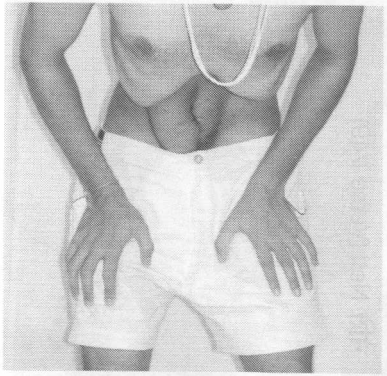
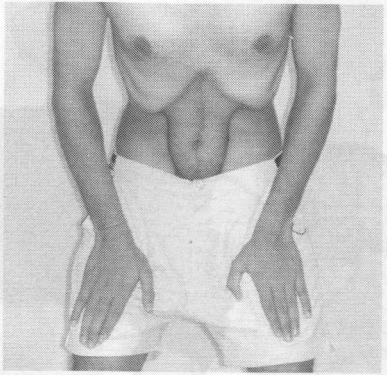
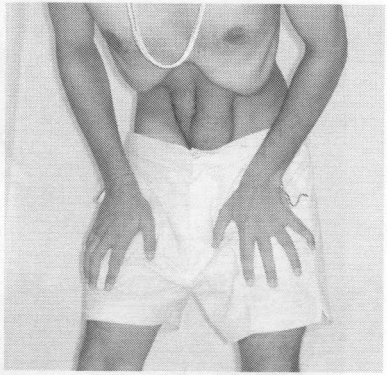
वह्निसार Vahnisāra (Verse I/19)
Protracted position of abdomen



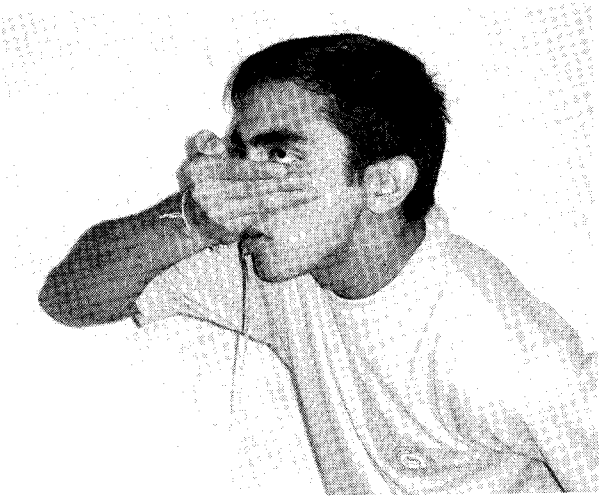




नेति Neti (Verse I/49)

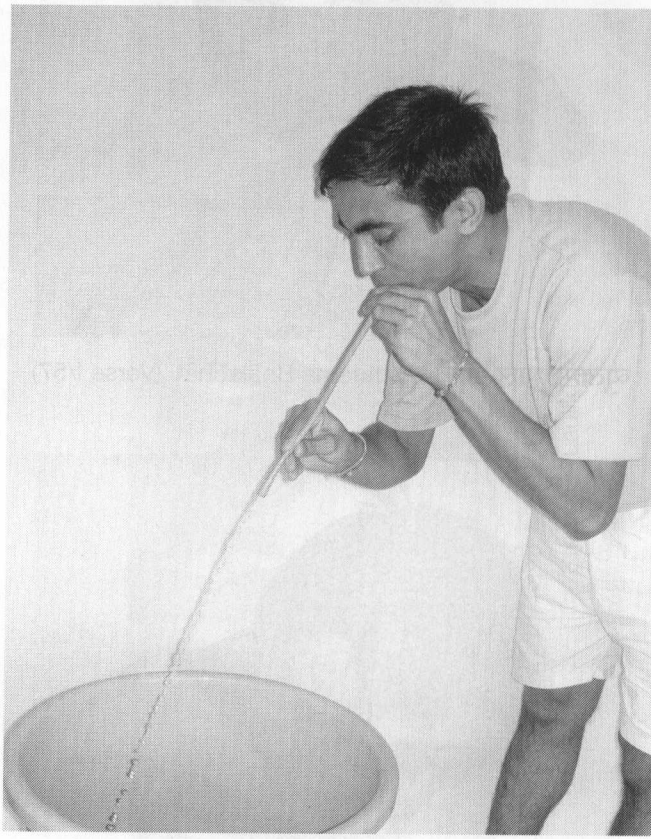




लौलिकी Laulikī (Versel/51)
Stages of Laulikī

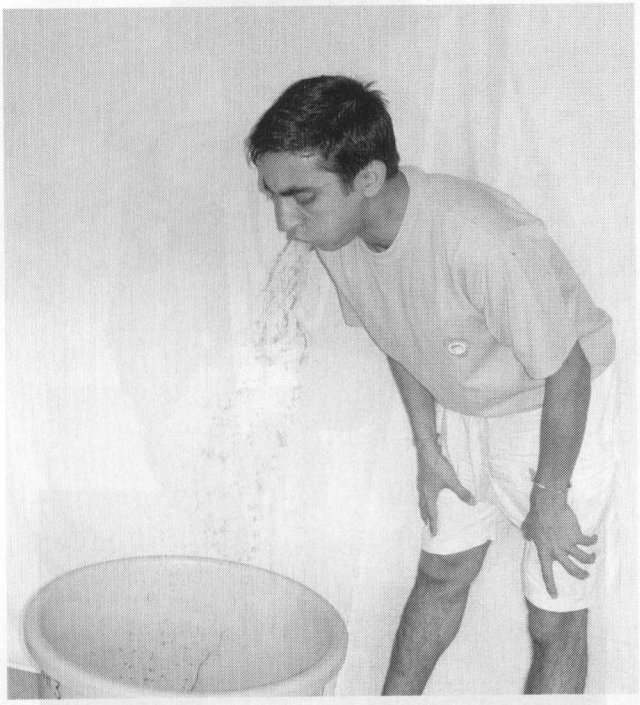


व्युत्क्रम भाल भाति Vyutkrama Bhālabhāti (Verse I/57)

शीत्क्रम भाल भाति Śītkrama Bhālabhāti (Verse I/58)

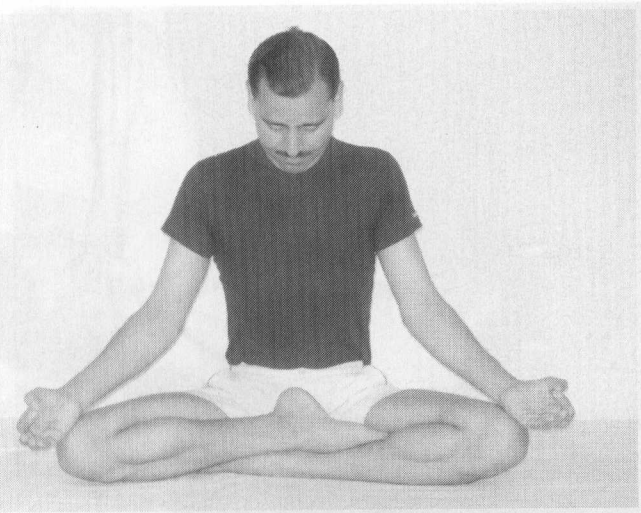


दण्डधौति Daṇḍadhauti (Verse I/36)

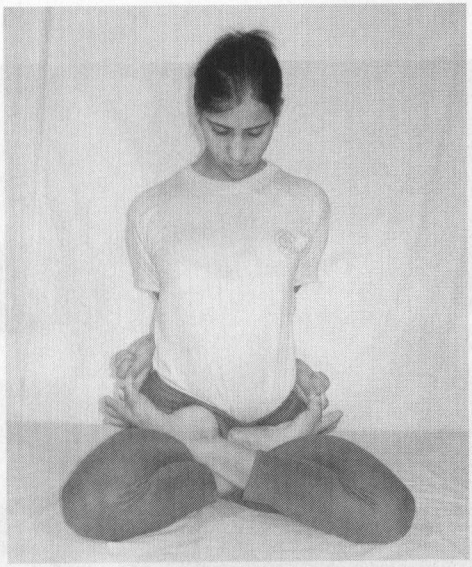


वमनधौति Vamanadhauti (Verse I/38)

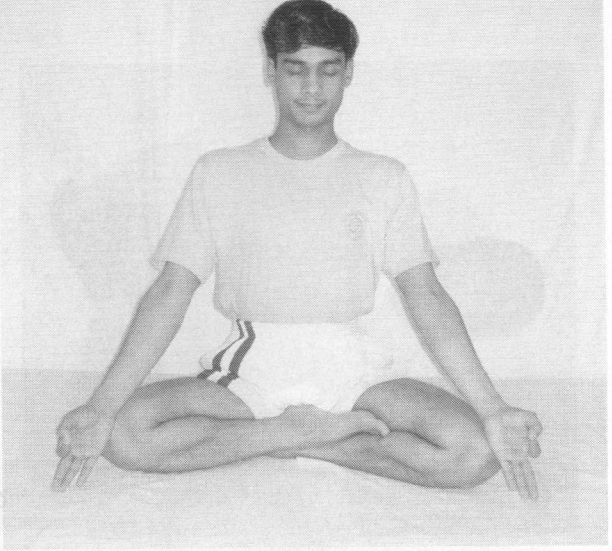
वस्त्रधौति Vastradhauti (Verse I/39)



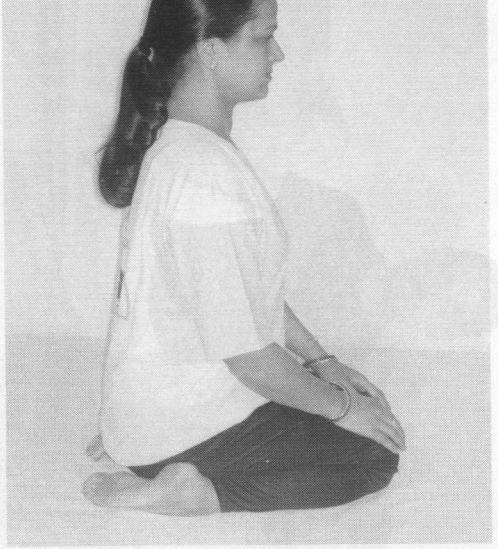
सिद्धासन Siddhāsana (Verse II/7)



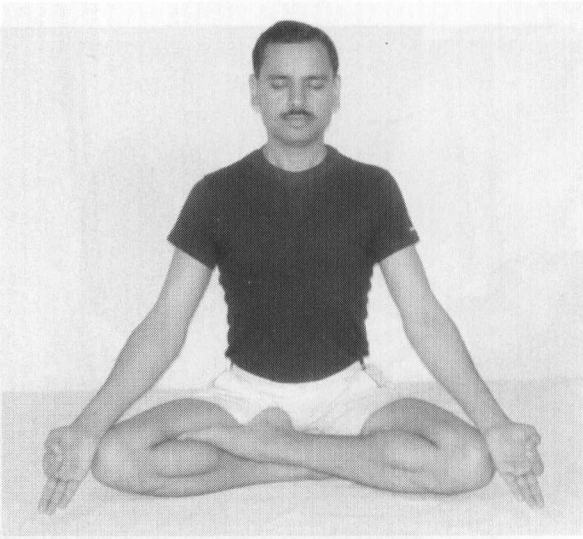
पद्मासन Padmāsana (Verse II/8)



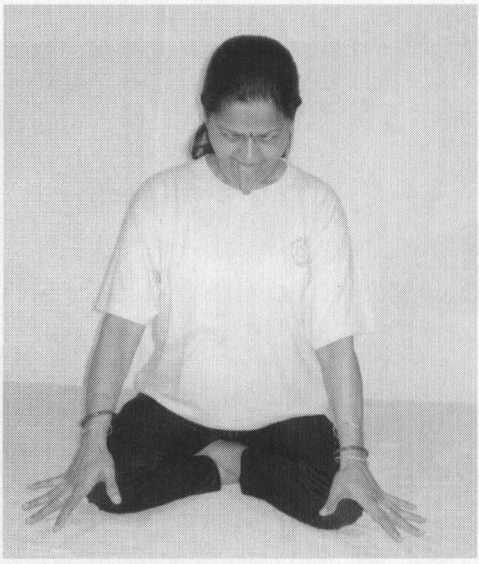
मुक्तासन Muktāsana (Verse II/11)



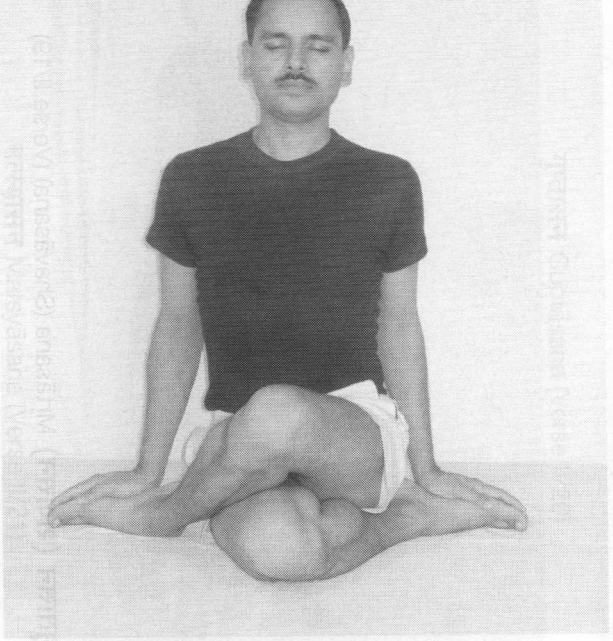
वज्रासन Vajrāsana (Verse II/12)



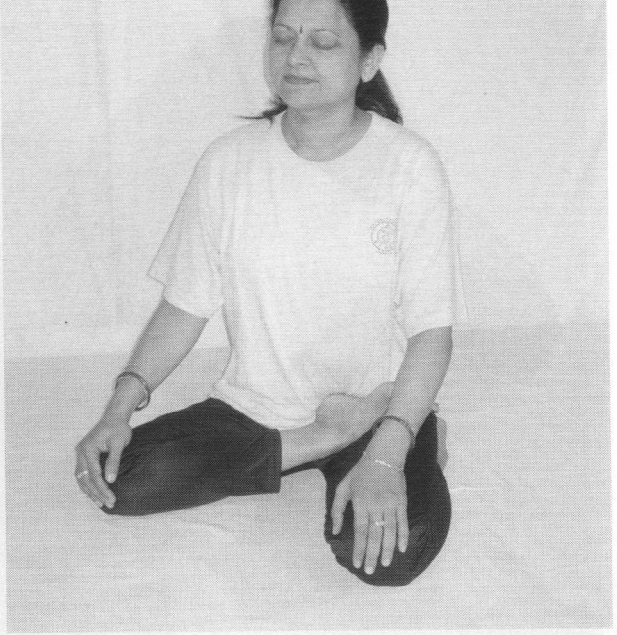
स्वस्तिकासन Svastikāsana (Verse II/13)



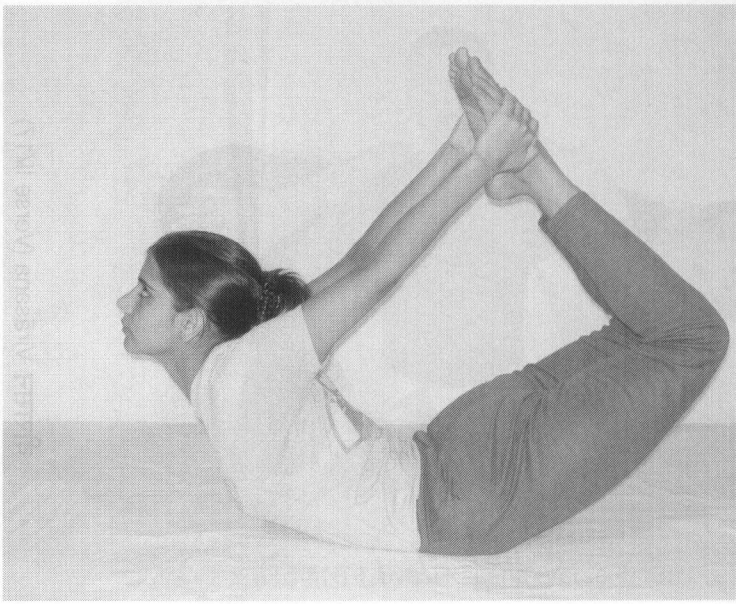
सिंहासन Siṃhāsana (Verse II/14, 15)



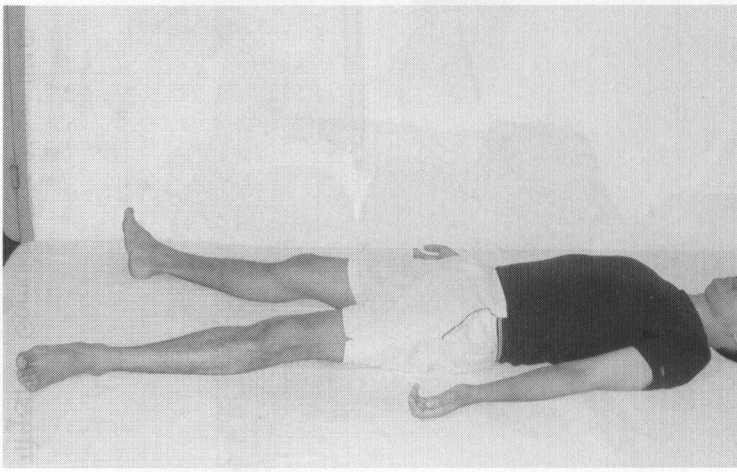
गोमुखासन Gomukhāsana (Verse II/16)



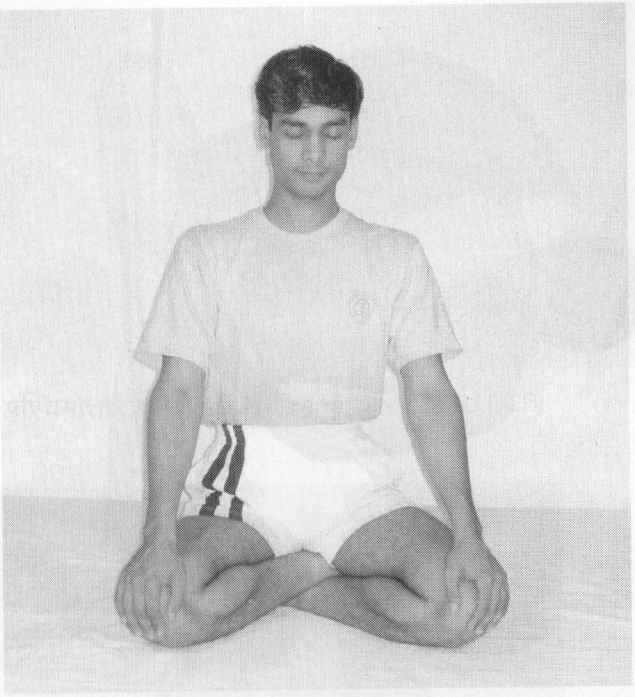
वीरासन Virāsana (Verse II/17)



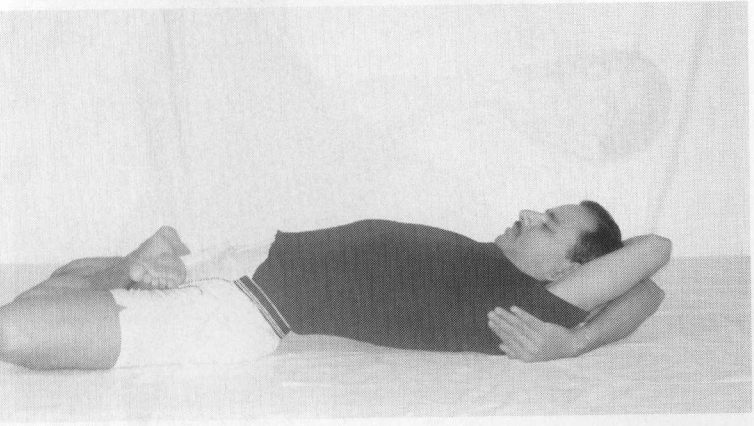
धनुरासन Dhanurāsana (Verse II/18)



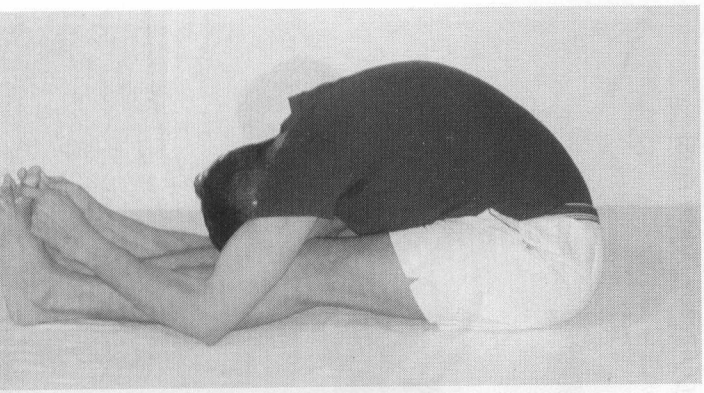
मृतासन (शवासन) Mṛtāsana (Shavāsana) (Verse II/19)



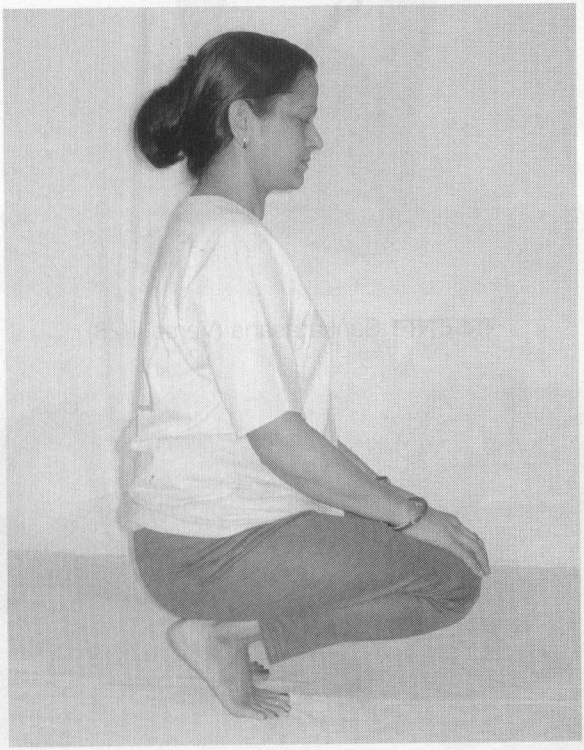
गुप्तासन Guptāsana (Verse II/20)



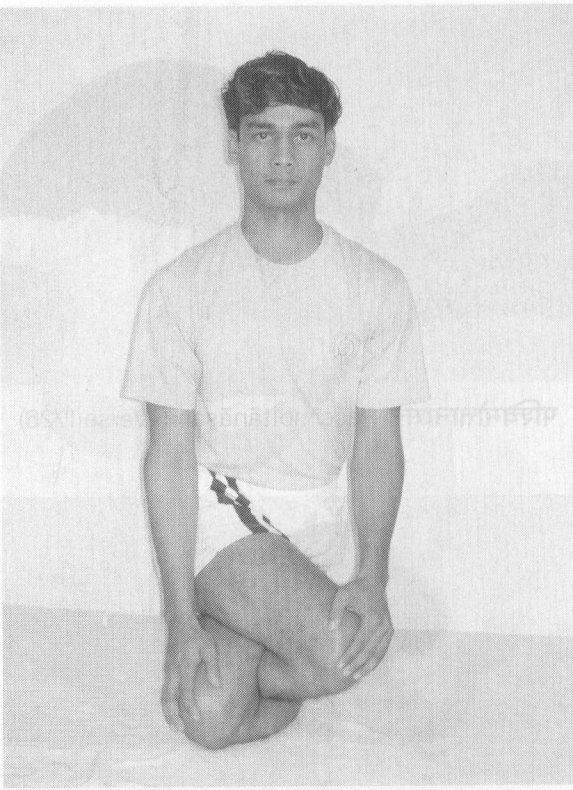
मत्स्यासन Matsyāsana (Verse II/21)



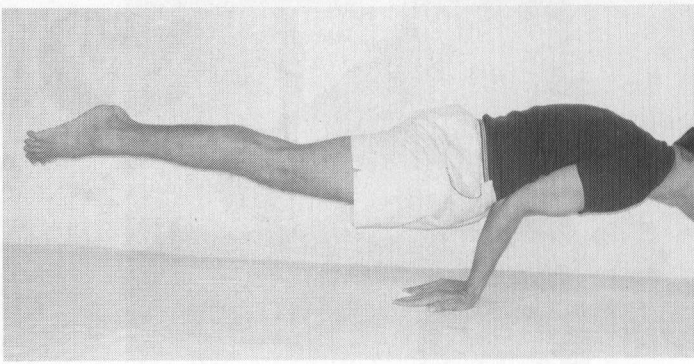
पश्चिमोत्तानासन Paścimottānāsana (Verse II/26)



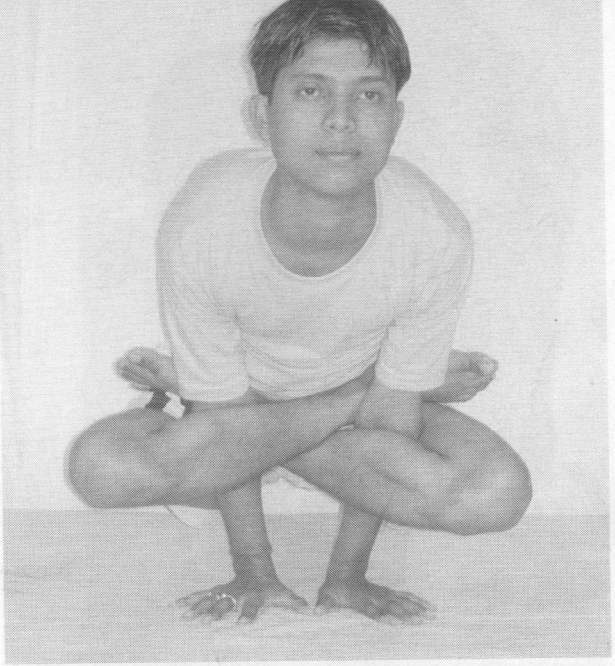
उत्कटासन Utkaṭāsana (Verse II/27)



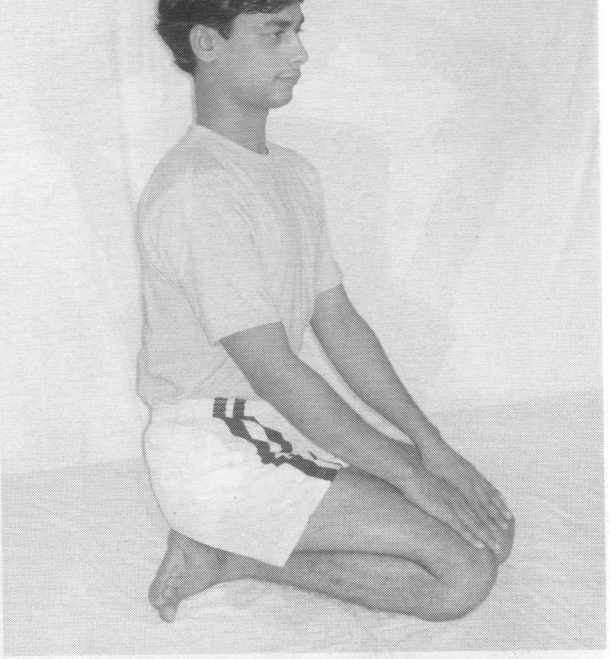
संकटासन Saṅkaṭāsana (Verse II/28)



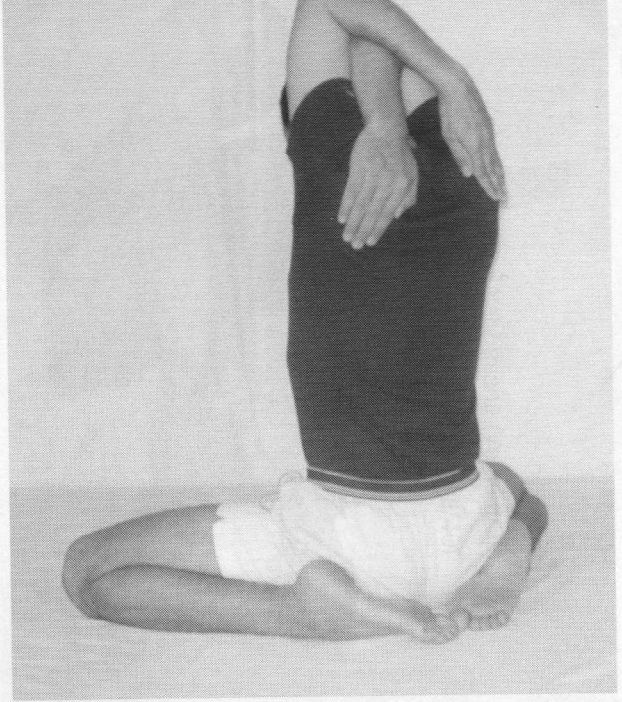
मयूरासन Mayūrāsana (Verse II/29)



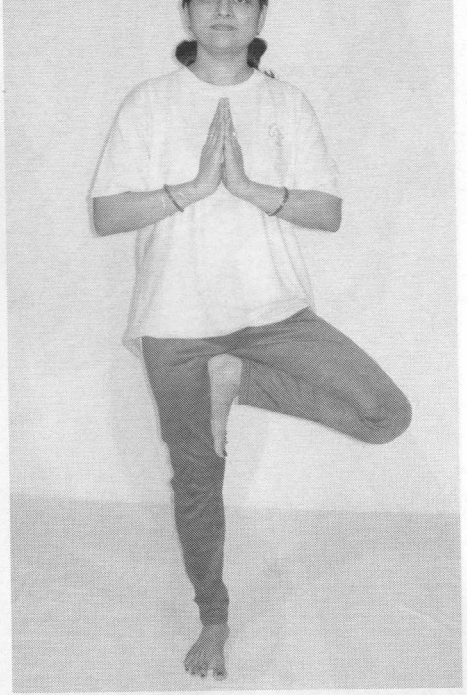
कुक्कुटासन Kukkuṭāsana (Verse II/31)



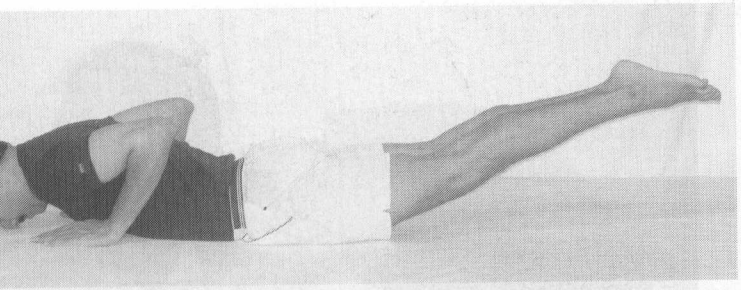
कूर्मासन Kūrmāsana (Verse II/32)

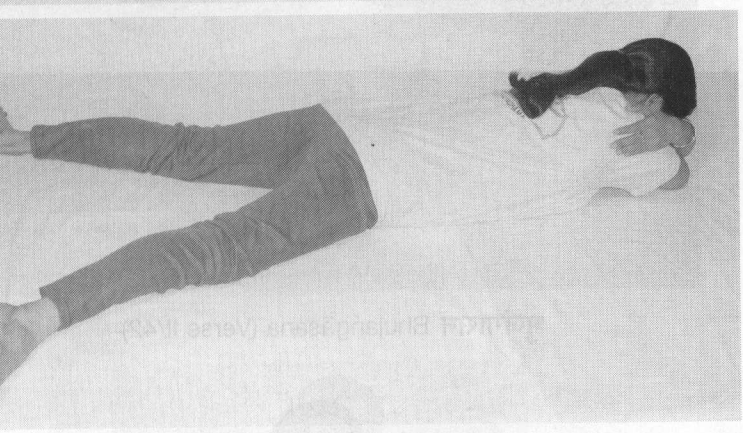


उत्तान मण्डुकासन Uttānamaṇḍukāsana (Verse II/35)



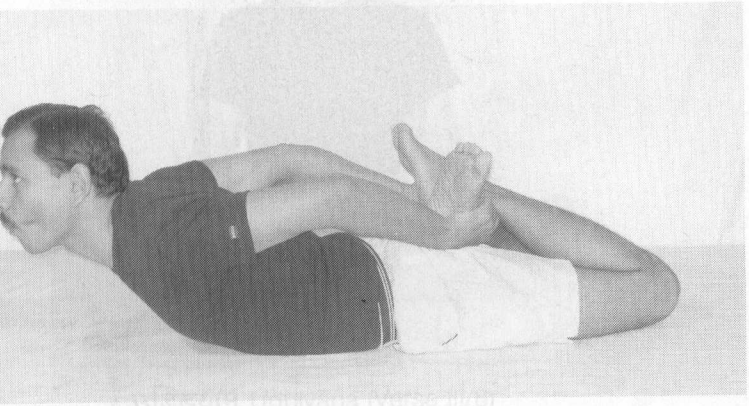
वृक्षासन Vṛkṣāsana (Verse II/36)



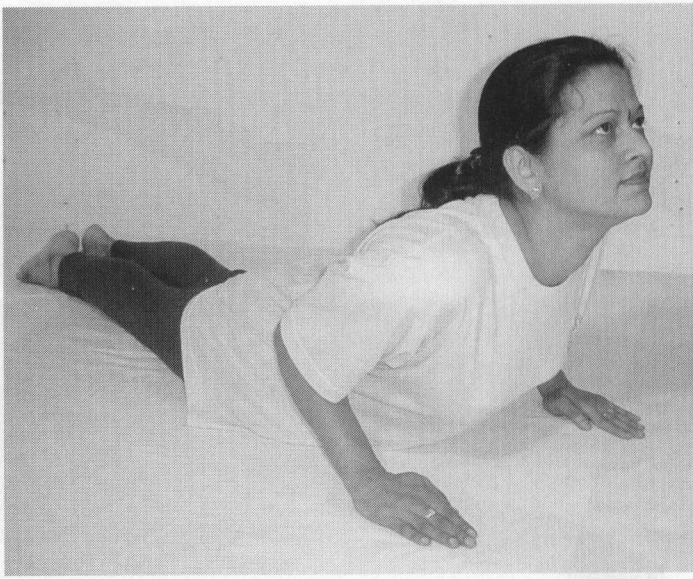


(१) **शलभासन** Śalabhāsana (Verse II/39)

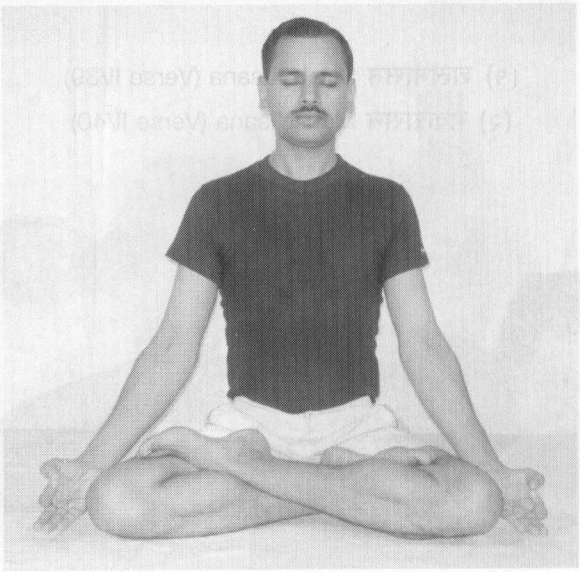
(२) **मकरासन** Makarāsana (Verse II/40)



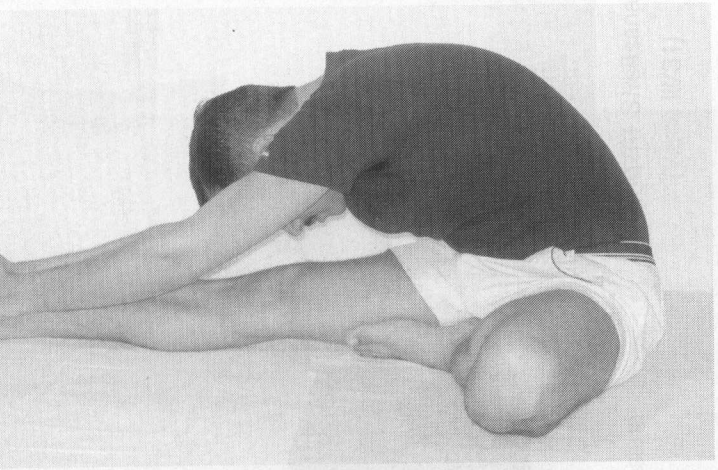
(३) **उष्ट्रासन** Uṣṭrāsana (Verse II/41)



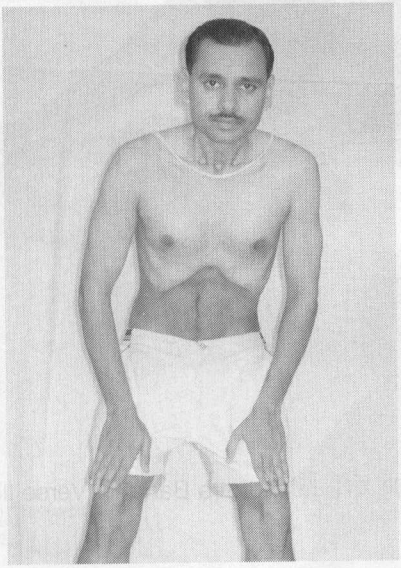
भुजंगासन Bhujaṅgāsana (Verse II/42)



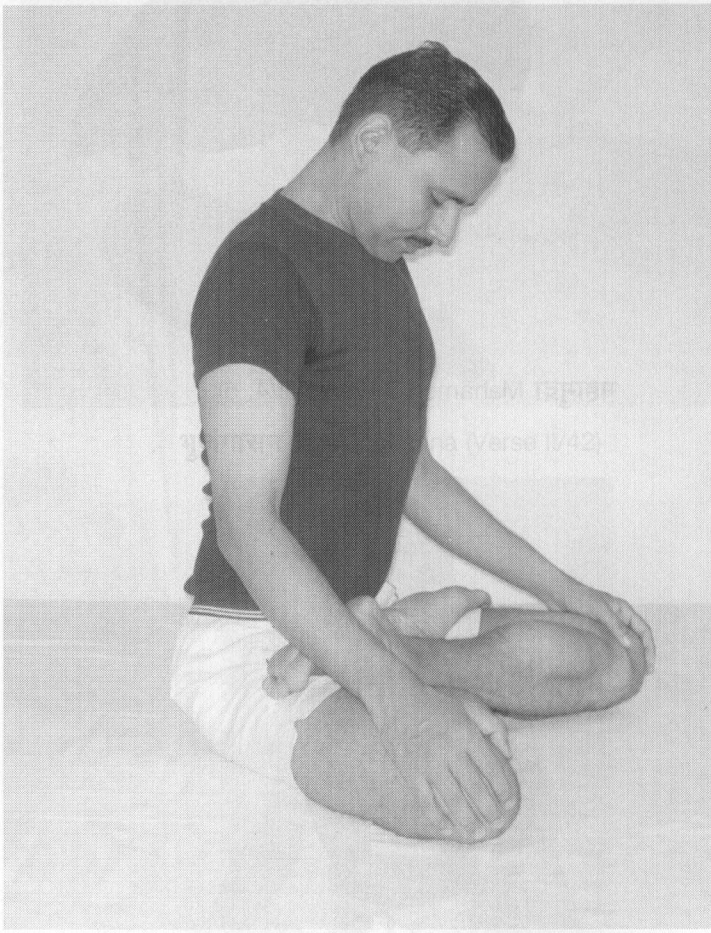
योगासन Yogāsana (Verse II/44, 45)



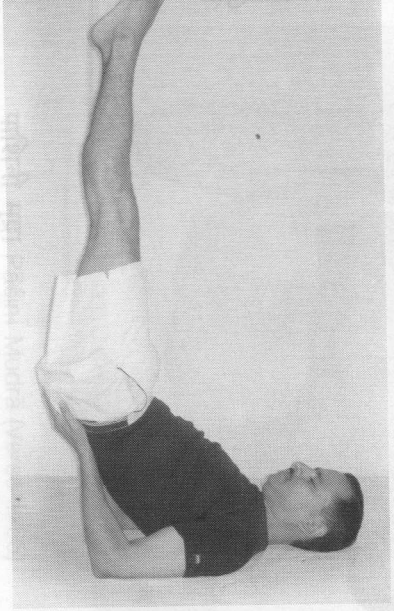
महामुद्रा Mahāmudrā (Verse III/4, 5)



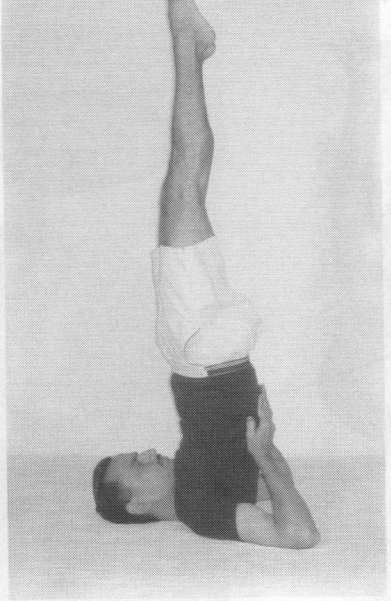
उड्डियान Uḍḍiyāna (Verse III/8)



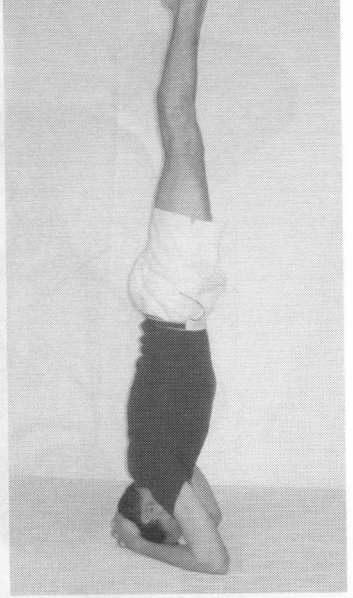
जालंधर बंध Jālandhara Bandha (Verse III/10)



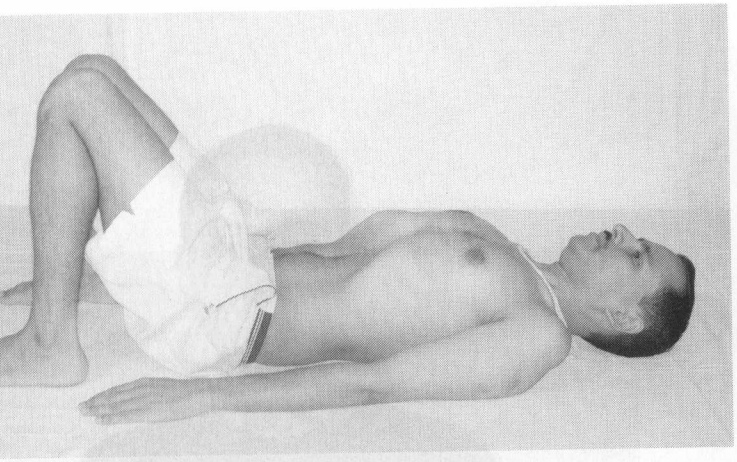
विपरीत करणी Viparītakaraṇī
(Verse III/31)



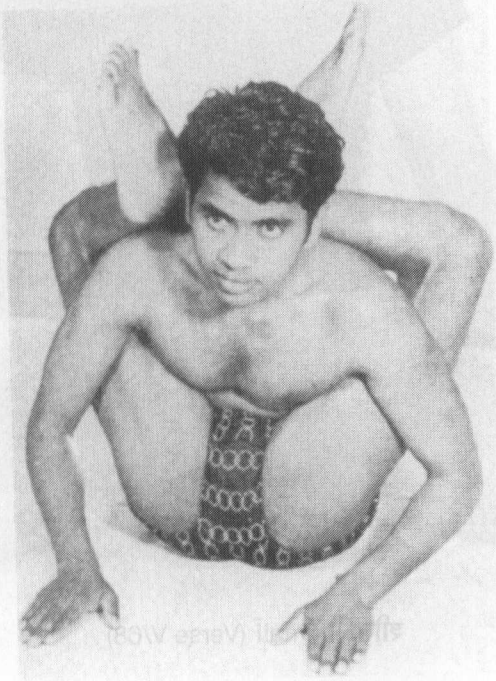
सर्वांगासन Sarvāṅgāsana
(Verse III/31)



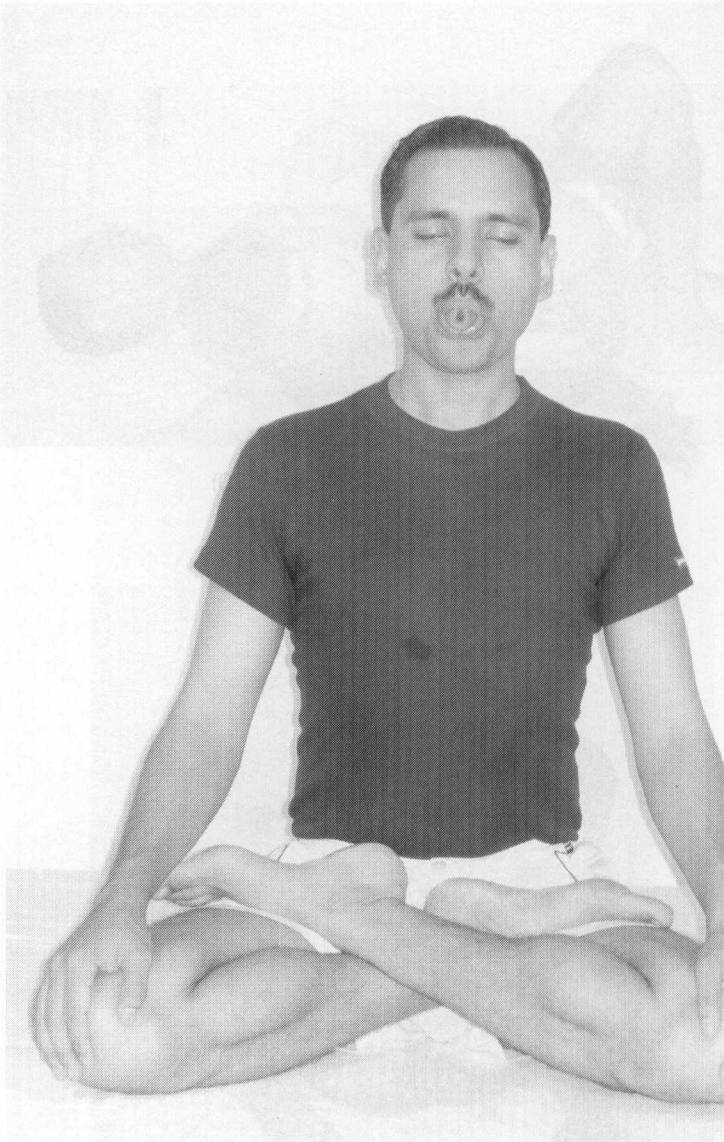
शीर्षासन Sīrṣāsana
(Verse III/31)



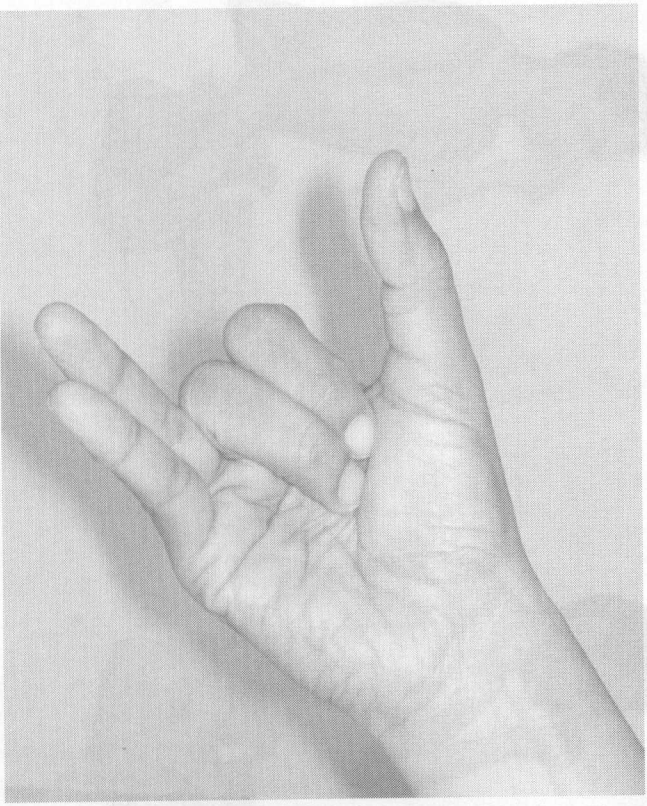
तडागी Taḍāgī Mudrā (Verse III/50)



पाशिनी मुद्रा Pāśinī Mudrā (Verse III/65)



शीतली Śītalī (Verse V/68)



Arrangement of fingers for Prāṇāyāma

"VERY OFTEN PHILOSOPHICAL GYMNASTICS IS MISTAKEN FOR SPIRITUAL KNOWLEDGE. IT IS TO BE REMEMBERED, HOWEVER, THAT NO INTELLECTUAL CONVICTIONS OR PHILOSOPHICAL TRAINING WILL TAKE AN INDIVIDUAL EVEN A WHIT NEARER TO THE LORD. PRACTICAL EXPERIENCES IN THE SUBLIME REGIONS OF ADHYATAMA ALONE COUNT. THESE EXPERIENCES CAN DEFINITELY BE MADE POSSIBLE THROUGH THE PSYCHO-PHYSIO-LOGICAL PROCESSES OF YOGA"

SWAMI KUVALAYANANDA
FOUNDER - KAIVALYADHAMA INSTITUTIONS